

but she

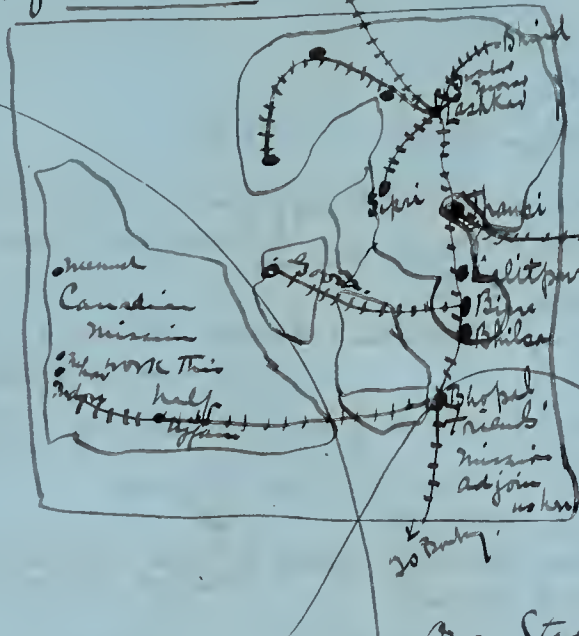
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Sketch of Gwalior State



3 1/2 millions people in State
2 " in our part

Our Staff in Mission

- Americans { 1 married man (School work)
- { 1 unmarried woman.
- Indians { 3 men - with families (1 a pastor)
- { 2 women (Miss. Maps workers)
- { 2 " with Miss. this

Ind. X = Community (babies & all told) 50

non X = " 2 million.
(Virgin soil)

Reinforcements needed.
a touring evangelist at once.



Miss Hall of the Matriculation Class
L. S. Hall, India

4. 21



Miss Sherman, Herndon, Va.) of the VI
Class, Graham Girls' High Sch. (



Mrs. Pindley's teacher, Amide C,
Pleasant Mecth.

Amide's Sub 1/4 school
2'



Pupils arriving in pordak
at Miss. Hotel near High School
Lualaba.

20. The board shall permit a school building to be used for the purpose of religious instruction subject to the following conditions:—

(a) that the teaching is arranged for and the instructor appointed and paid by the School Committee, with the consent of the School Committee, by a committee or committees of the parents;

(b) that the regular teachers are not required to take any part in the instruction;

(c) that attendance is not compulsory on a boy except at the request of his parents or guardians;

(d) that the teaching takes place outside the regular school hours; and

(e) that it is conducted in such a manner as not to cause offence or inconvenience to the rest of the scholars or to the neighborhood.

It will be the duty of the board to secure the observance of these conditions and to report any abuse of the facilities thus given for religious teaching or any employment of the building in violation thereof to the trustees of the School.

9. The Board may, subject to the
approval of the Secretary of Education,
and subject to the following
conditions, subject to the following
conditions:—

(a) that the Board may, subject to the
approval of the Secretary of Education,
Committee of management of the
Board, subject to the following
conditions:—

that, in the event of any proposal
to make any modification of the
Board, the Board shall, subject to
the approval of the Secretary of Education,
submit the proposal to the Secretary of Education
for his approval.

(b) that the Board may, subject to the
approval of the Secretary of Education,
and subject to the following conditions,
submit the proposal to the Secretary of Education
for his approval.

(c) that the Board may, subject to the
approval of the Secretary of Education,
submit the proposal to the Secretary of Education
for his approval.

(d) that the Board may, subject to the
approval of the Secretary of Education,
submit the proposal to the Secretary of Education
for his approval.

(e) that the Board may, subject to the
approval of the Secretary of Education,
submit the proposal to the Secretary of Education
for his approval.

(f) that the Board may, subject to the
approval of the Secretary of Education,
submit the proposal to the Secretary of Education
for his approval.

19. The Board shall forward the recommendations
of the District Maklaba Committee to
advise and assist it in all matters concerning
maklaba. The Committee shall be composed of
five members, one member shall be nominated
by the Board selected by the Union members
election on the District Board election list,
under the Chairmanship of a Member of the
official nominated by the District Magistrate.
The Committee shall record in a separate
register a list of all Maklaba established in
the District shall encourage circulation
on an improved basis and their first
equipment shall arrange as far as possible
for the education and training of Maklaba
members shall advise the District Board
in all matters affecting education in
Maklaba.

Buenos

Octo. 28. 21.

Dear Dr. Spurr,

I am much obliged to you
for your letter of the 25th. You speak
to kind of the ordinary courtesy
which I should have had and your
party at Buenos. It is wholly
altogether unbecomingly done. - I know
I am deeply obliged to you for your
appreciation. I am indeed very
sorely very fortunate in making you
close acquaintances & I shall cherish
that with pleasure.

I am deeply indebted to you
that the Dr. Inverness has advanced

is the direction of admitting Indians
to a closer association in a work which
is as dear to the latter as to the for-
mer. In the Christian Church there should
be no distinctions based on race and
color. I have no doubt to whom
we are indebted for this advance.
One of your visit to this country
the reform would not have come about
so speedily. I do not forget the
amount of missionary funds this is
a very large sum which is favor-
able to our aspirations.

Kind regards me to Mr. Carter
& Mrs. Wells. I wish you all very success
& unite with you in praying that
this Kingdom may speedily come

Who claims to be Lord and
Master of us all. The in my
requisite to claims in every
department of life is my earnest
prayer. God bless you.

Yours cordially,
R. D. Duff.

To, Dr. R. E. Spar,

Respected sir,

Your coming to us was by the grace of God; and we therefore thank God + greet you.

While visiting us you have been acquainted with our conditions, circumstances and our poor state and also our earnestness for cooperation to do the work of evangelising our dear country. Now, with joined hands my humble request to you is that you will tell everything that you have heard + seen about our needs + difficulties to your wife - our benefactor. When you pray for our India, please remember before God the handful of ~~our~~ women in our small town of Miraj.

Now my last request to you is

That when, by God's grace, you come
to India again please bring Mrs.
Opur with you without fail. Give
our humble greetings to her & all other
friends.

In token of my love for Mrs. Opur
please accept this small & insignificant
gift for her.

With highest regards for you
Sir,

Your Indian Sister,
Prisca Anwarud Paddharam

Am. No. 30

SARDARS' SCHOOL

GWALIOR FORT, C. I.

Nov. 17, 1921.

Dear Robert,

I have learned this morning that you meet the All'd Pky on Saturday to discuss questions relating to Church and Mission. After the fiasco, so far as my part went, of the discussion in our Mission I am almost ashamed to write on the subject. Yet the very sense of failure coupled with the conviction that the general policy favoured by the N. I. & Punjab Missions is one that is likely to lead to the spiritual weakening of the Indian Church and the weakening of the Mission's work leads me to write - though it shall be in brief.

I will number my ~~points~~ - tho. it does not indicate logical sequence, but only different considerations.

(1) How long continuance of mission-work should we plan for? I believe the needs of India's peoples (which alone brought us out) shd determine this. Their need of Christ Jesus, of his light (edu.

1
cution), his healing (medical works),
his deliverances (for women, for children,
for the poor) - these + such factors
shd alone fix the time for us, as I am
sure it does in His thought + desire.
Will it be for generations? Possibly.
"What is that to thee?" I think I hear
him say. "Follow thou me".

Then what are we to say about our new
plans? Will they make for the strong &
long pressing on of the service of India's
vast multitudes in their unutterable
need, by our kith + kin in America?
That is all I ask.

(2) It is planned to more closely unite
the India Church with the Foreign Mission.
It seems almost axiomatic that this
shd be done. But what is meant by it -
union in sympathy or in organization &
control of foreign funds? Of the first it is
axiomatic, of the second it is gravely doubtful.
Their very determination to control the funds
& the missionaries shows it is all wrong.

(3) It is not a zeal for Christ or for the
service of India's peoples. The door for this is
open wide - with Hindu + Madras neighbours

on every side, whom one seldom indeed has heard of their desire to help, tho' exhorted much thereto by missionaries. Indeed the Xth community is notoriously alien to its neighbours, not ~~the~~ friend nor helper. The forest's demands are not based on the needs of the people in their sufferings & sorrows but on the "rights" of the Xth's.

(3) To adopt the plans now in favour means further alienation of Xth from non-Xth, further suspicion amongst Indians that the Xth is a non-Indian, a sectarian who has sold his soul for what the white man had to offer.

(4) How few of the members of the Xth Community can be connected with the foreign missions in the proposed scheme. Yet their very connection, & the money & prestige connected with it, will, as it has in the past, kill desire & zeal for the giving the word of life to others, and initiative, in the masses of the Xth Community.

(5) The thought of 'Evolution' ("we must decrease & they increase") is but a thought of 'scuttle', of leaving our work undone, of putting it off on a community - which even were it not pitifully ~~insufficient~~ indifferent to the needs of the Hindus, the Muslims, & the Outcastes still is hopelessly insufficient for the work

of mercy + deliverance that needs to be carried out. - It is the desperate needs of these 300 millions of people I think of always - & the "rights" of Indian X'ters I doubt, I confess, find a place. "Evolution" is simply disloyalty.

(6) The political history of the last few years (more honourable than the ecclesiastical demands, for in politics they demanded to control their own, but here the demand is to control another's) shows how rapidly greed for + insistence on increased power is to be expected.

(7) I do not believe our Home Church will long uphold the work as it will then develop. And what I fear is what will probably come if India left to itself; America's help withered, to the great injury to the Kingdom of God in both countries.

(8) I hope you have not been too much occupied with the small X'ter community in India to come closely in contact with India's peoples - the educated at least, tho' they are a small band of with the masses & masses of folk. But after all you can hardly get to the hearts of any in a hurried run through the country - and how great is the pity of it. But you have, I know, rare gifts for knowing men, and I hope you have come into sympathizing loving touch with the real people of India. A Scotch lady, a child-welfare worker in Bengal, said to me today "A very attractive person is our Brown Brother" - I wish you were to ~~with~~ ^{with} ~~enough~~ ^{enough} to get to know our friends. We look forward with gladness & thankfulness to the short visit we can have.

Ever affectionately yours
Henry Forman

TELEGRAPHIC ADDRESS: 'SEVAK, MADRAS.'

THE NATIONAL MISSIONARY SOCIETY OF INDIA.

PRESIDENT

Dewan Bahadur G. T. Vurgese, B.A.

VICE-PRESIDENTS

Professor S. C. Mukerji, M.A., B.L.,

I. C. Lall Esq., M.A., O.B.E.

K. T. Paul Esq., B.A., O.B.E.

HON. TREASURER

E. S. Hensman Esq., B.A.

Lanka Lodge, Royapettah, Madras.

Official Organ:

The National Missionary Intelligencer

OBJECT

To undertake missionary work in India and adjacent countries and to lay on Indian Christians the burden of responsibility for their evangelisation.

WORK

Seven fields in six language areas. Twenty-seven Missionaries. Forty Helpers and teachers. One High School and fifteen Elementary Schools. Four Dispensaries. One Hospital. Over 3,500 Christians.

Income needed every month Rs. 3,000.

HON. FINANCE SECRETARY

J. Subramaniam Lewis Esq.,
C/o N.M.S. Office, Vepery, Madras.

HON. ASSOCIATE GENERAL SECRETARY

Rev. Dina Nath B.A.,
St. Stephen's, Delhi.

GENERAL SECRETARY

P. O. Philip, B.A.

Postal Address:

N.M.S. Office, Vepery, Madras.

19th, December '21.

Dear Mr. Speer,

Your note of the 5th instant. I regret I was not able to attend to it earlier.

I am sending under separate cover some literature about the N.M.S. which I trust will interest you.

Our Society is still in its infancy and we are yet feeling our way through experiments and failures to arrive at methods of Christian work that will suit the conditions of our people. At the same time strongly convinced that there is so much to do in our country which we cannot leave undone and that in Christian work men matter most and methods have only a secondary place, our Society has gone forward doing things. We do not discard ^{as} of no value the well-tried methods of missionaries who have gone before us; but at the same time our missionaries are given freedom and encouragement to adopt methods which they think will suit the condition of the people among whom they work. The medical work started by two doctors who joined the Society as Honorary missionaries at Tirupattur (N.Arcot) South India may be cited as a noteworthy experiment in new methods (See National Missionary Intelligencer November 1921). You will find answers some of the questions you raise in the reports of our Society. We have not yet adopted

2.

a definite scale of pay. But we try to pay our workers according to their needs and as our funds permit.

We have no institution of our own to train our workers. We believe that men ought to be trained more or less on the lines of the Guru & Chela system, the candidate to be trained going and living with an experienced missionary or group of missionaries and doing work with them and discussing problems with them and relating their study and reading and to the needs of the work. We are hoping to do something on these lines when one or two men with the vocation for such work join to our Tirupattur Ashram.

I enclose a copy of our New Constitution which has just come into force.

Yours faithfully,

Abraham Philip

General Secretary, N.M.S.

Robert Speer Esq.,

c/o Rev. R. D. Cornelle,

American Presbyterian Mission,

Jhansi.

Total Number of Christian Teachers in our ^{missions}

	<u>Christian</u>	<u>Non-Christian</u>
Panjab	200	134
North India	147	74
Western India	<u>125</u>	<u>39</u>
(Total 719)	472	247

The above teachers are distributed as follows;

	<u>Anglo Vernac Middle High Schools</u>		<u>Vernacular Schools</u>	
	<u>Christian</u>	<u>Non-Christian</u>	<u>Christian</u>	<u>Non-Christian</u>
Panjab	76	104	124	30
North India	57	30	90	44
Western India	3	22	122	17
(Total 719)	<u>136</u>	<u>156</u>	<u>336</u>	<u>91</u>

The Board of Foreign Missions of the Presbyterian Church in the U. S. A.

NOTES. Use a blank for each piece of property.
State plainly in what currency figures are given.

Date, 192

Report on Property of the Board at Station.
..... Mission.

Known as.....

Property No..... When purchased.....

Cost of { Land
 (Only in case purchased for or chargeable to the appropriations for this property.)
 Old buildings.....
 Improvements
 New buildings.....

Total cost.....

of which..... was unexpended March 31st, 192

Secured under following appropriations.....

Date	Amount	Date	Amount
.....
.....
Total Amount.....			

Present value if materially different from cost?.....

Deed from whom?.....

Deed to whom?.....

Deed in custody of.....

Is Deed Recorded or Registered?..... If so, where?.....

If title is not in Board's name, has any Declaration of Trust or other paper been executed by person
in whose name title stands?.....

DESCRIPTION of Property, Size, etc.....

.....
.....
.....

Kindly give us a complete list of all other properties regarding which there is any question as to the validity of the Board's title. We are especially desirous that titles to all properties shall be established and deeds properly filed away.

We are mailing herewith a list of the properties, together with a list of such diagrams, plans, photographs, etc., of your station as are now on file in New York. Kindly arrange to supplement these with all others needed by us to handle wisely the property questions arising in your station and to interest prospective donors.

Signature.....

Please forward this blank at once, or by March 31st at the latest, together with such plans, etc., as are available, balance to follow, to DWIGHT H. DAY, Treasurer, 156 Fifth Avenue, New York.

J. C. R. Ewing

Copy.

MAILING DEPT
JUN 28 1920
SECRETARIES

from Frank Slack

Young Men's Christian Association,
Calcutta,
May 17th 1919.

Rev. Dr. J. C. R. Ewing,
American Presbyterian Mission,
L a h o r e .

My dear Dr. Ewing,

I wonder if it is too late for me to reply to your circular letter dated February 15th asking certain questions about the relation between churches and Missions. I have intended to answer the letter for weeks and weeks, but always seem to have had something more urgent so that I am just getting down to it. I shall answer the questions in the order you give them.

(1) There are no Indian Christians in the Young Men's Christian Association under direct appointment of either the English National Council or the International Committee of Y.M.C.As. As you are doubtless aware the ultimate responsibility for the Y.M.C.A. in India rests with the Indian National Council with headquarters at Calcutta. This National Council receives aid both in men and money from Great Britain, the United States and Canada and from Australia, but the final voice ~~with~~ in the assignment of the men and the expenditure of the money rests with the Indian National Council subject of course, to whatever conditions are mutually agreed upon between the Indian Council and the foreign body when any particular requests for men or money are made.

(2) The Y.M.C.A. makes no distinction with regard to authority and position between Indians and foreigners, except that it is our aim steadily and wisely to put the positions of greatest authority into the hands of Indians. We do not believe in choosing an Indian for responsibility simply because he is an Indian any more than we believe in choosing a foreigner for an analogous reason; but other things being equal, such as experience, training, and general capacity, our intention is to give the Indian the first chance. It is therefore strictly in accord with such a principle that Mr. K. T. Paul is our National General Secretary, a position which he occupies in reality and with no "strings", so as to speak, pulled from behind by foreigners. We aim also to put qualified Indians into such positions as the General Secretaryship of large City Associations. I must admit we have not gone very far in the actual accomplishment here but it is not because of any principle involved. We have one man Mr. J. R. Isaac the General Secretary of our work in Bangalore, one of our largest and most important stations. In local Associations where both Indians and Europeans work, but where the European is for the time being General Secretary, the aim is to have, so far as is consistent with executive management, all the members of the staff on a principle of equality.

The salaries of Indians do not, except in one or two cases, equal salaries that would be paid to foreigners in the same positions but that is because of the common difference in financial standards and therefore of financial needs. All salaries for Indian Secretaries come either from local Associations or from the

Indian National Council (The International Committee gives to the Indian National Council a subsidy to help us in this, but that subsidy amounts to a small proportion of the entire amount paid in salaries to Indian secretaries and it goes only to those local Associations which the Indian National Council subsidises in order to enable them to employ good Indian Secretaries. Of course, many local Associations do not call for any such help from the Indian National Council).

We have not yet reached a fully standardized basis upon which Indian Secretaries' salaries are paid. Our aim however, is to do just what the Foreign Committees do with regard to their men, namely, to calculate with a reasonable mixture of economy and liberality what a man under certain circumstances needs to enable him to do his work satisfactorily. We then aim to pay that salary. I might say that we are quite aware that we are sometimes subjected to criticism from Missionary Societies on the charge of unwarrantably increasing salaries, but we find that, partially because we believe some Missionary Societies pay unduly small salaries, because of the actual needs of men living in cities and incurring such expenses as our men are obliged to incur and also because our men are more rightfully compared in their financial needs, etc., to the higher educational employees of the Missionary Societies, we are on the whole not rightfully subject to this criticism.

I might say one other thing: it has been a great joy to me personally to see the very loyal way in which our foreign secretaries, not more than one or two exceptions, have cooperated with Mr. F. T. Paul in his position of authority. So far as I have been able to see there has been absolutely no spirit of unwillingness to serve under an Indian General Secretary.

I am afraid I am not qualified from experience to be able to give much help on the question of "how the fullest coordination and cooperation between foreigners and Indians can be secured under the conditions that hold in practically every Missionary Society where the final authority rests with a foreign Board". The situation I have mentioned under (1) is of course, quite different from that. I should like to say however, since you ask for my personal opinion, that I believe the only way to give men authority is to give them authority and the way to do that is to find a man who gives at least good warrant for believing in his capacity and then put that man in a position of real responsibility without any strings on him, at least no more than would be attached to a foreigner in the same position. Then let him see by absolutely frank and honest dealing that the authority is really his and that you are not afraid to let him take his own head; in other words, that you are not any more afraid of his making mistakes than you are of the foreigner's doing so.

Personally I feel that the hard and fast distinctions between the Church and the Mission, with the idea that you will be spoiling the Church if you allow the distinction to be broken down by taking Indians into full missionary status, is wrong. I believe

(3)

something radical needs to be done to correct the present situation, otherwise I fear the almost complete loss of that confidence on the part of the ablest and most independent Indian Christians without which Missionary work is bound to have increasingly serious handicaps.

I am afraid this letter will not be of any particular value even though it may not be too late, but at any rate, you are quite welcome to my youthful opinions!

With warmest personal regards,

I am,

Ever sincerely yours,

Sd. Frank V. Slack.

Ahmednagar, Oct. 11, 1921

The Rev. Robert E. Speer D.D.,
The Rev. J. C. R. Ewing D.D.,
The Rev. E. M. Wilson, D.D.,
The Rev. H. K. Wright.

Dear Brethren,

It is generally realized by missionaries in India that the very wide-spread and very acute spirit of nationalism in this country requires prompt, far seeing, and sympathetic planning and acting on the part of Missions. Some missions are immediately deciding to remove all former limitations which reserve to foreign missionaries alone the deciding of ~~the~~ certain matters, while placing on Indian Christian leaders very large responsibility for other matters. Some missionaries believe that the true policy of missions is practically now to remove all such limitations for the following reasons:- (1) Many Indian Christian leaders very earnestly desire that they may now be received into all the councils and responsibilities of foreign missionaries. Otherwise they and the Indian Christian community generally will feel that those foreign missionaries to whom they gladly feel grateful for spiritual advantages will consciously or unconsciously be regarding racial feeling. (2) Every wise missionary desires to put the Indian Church to the front in all plans and activities for the enlargement of our Lord's cause in India. The essential problem is whether the pre-eminence of the Indian Church calls for missionaries now so to identify themselves with Indian Christian ~~leaders~~ leaders, that all questions relating to both foreign missionaries and Indian Christian leaders should be in the controlling bodies of missions for foreign missions and Indian Christian leaders in equal voice and vote. This does not imply that the pecuniary needs of workers from abroad and of Indian Christian leaders are the same and that they all should receive the same incomes.

Obviously actions by some missions should and will have great influence on other missions and on the Indian Christian leaders of all Missions. Therefore it is ~~extra~~ desirable that as far as may be possible, missions who contain Indian Christian leaders of advanced spiritual, educational and practical qualifications should follow similar principles and practices. This principle particularly applies to American missions in India, especially to Presbyterian and Congregationalists.

The Marathi Mission of the American Board has to take some action on this subject in the ~~last~~ last week of October and the first week of November. So I venture to request ~~that~~ that you will kindly soon write me what you and your missions are likely to propose and to do in this important, delicate and urgent matter.

With high regards,

I am sincerely yours,



93/1 Hari Chost St

Calcutta

Nov 10 21

Dear Mr. Speer

Thanks for your letter. I find that it is not ourselves alone that have a fear that these deputations will not get in touch with Indian life - look at the words of the C.M.S. Missionaries and also with Indian Church's Sunday Missionaries should be in the Indian Church not separate & they go first to stay in Mission.

I have been paying a series of visits to Indians who live Indian style & I am simply sick at heart as they look to me at night or in quiet - it comes out of a real love heart not billar, not for money or fame, but for the sake of their country men; it is such daily slight & seen palpable passing over - Did you ever find real friendship? you found love & devotion but not friendship. not free access to European houses not constant visits to Indian homes but separate games separate interests - in fact a middle wall of partition.

"What we can accept, but I think as presented by the Missionaries we cannot; it is not great enough" said a very great Indian some body quite wrongly but so well.

These 10 months or more experience in London & these
6 weeks in India have made me almost certain
of calling ourselves Indians. There is just time
I hope to recover of this depression really act &
insist on a new spirit even recalling that
you must know now who cannot change. There
were several at Allahabad Sur.

Forgive me for writing slowly,
would much lead us as you have done so much
for India - now do the needed things
for my success -
Truly Remained

RECEIVED

20/1

Edmund Lucas.

FILED DEPT
16/20
JUN 28 1920
SECRETARIES

Mr. Speer

re: Conf. ~~at~~ Indian Church of Foreign Missions
Lahore
Srinagar, July, 21st 1919.

*Noted
but not used
mem*

Dr. Robert E. Speer,
156, Fifth Avenue,
New York City, U.S.A.

My dear Dr. Speer,

I am enclosing herewith a typewritten copy of a report of an informal conference held between a few Indian Christians and a few European Missionaries in Allahabad, in April last to consider the relations between the foreign missions and the Indian Church. In the first place let me characterise the personnel. The writer of the article is Rev. A. W. Davies, Principal, St. John's College, (C.M.S.), Agra. He is a wealthy young Englishman of rather socialistic tendencies, who has been a great friend of Dr. Datta's and represents the *more* radical element amongst English Missionaries. Garfield Williams I think you know. He is the grandson of Sir John Williams, founder of the Y. M. C. A. Carstairs and Dina Nath I do not know personally. Tubbs was an assistant of Davies at Agra and is very much like him. Slack of the Y. M. C. A. you know. B. L. Ralia Ram and Samuel Nasir are both from Lahore, graduates *of* our College. B. L. Ralia Ram has distinct gifts as an organiser and is intensely interested in the Indian Christian community, but has had a tendency to be rather anti-Missionary in his general attitude. Samuel Nasir is a very nice boy (as yet) but is altogether under the control of the older men. The other men of the conference I do not know personally. The moving spirits in the conference were

Datta, Davies and Garfield Williams. There is no doubt that there is much in the report that is quite true, but there are some statements which I would seriously question. One is in paragraph 2, where it is said that while the Indian Christians are unwilling to enter the Mission service or the Ministry of the Church in India, that these educated young men went gladly as army workers of Y. N. C. A. to France, Egypt and Mesopotamia. I happen to know quite a number of young men who went in this work and believe that much of their willingness to go was due to their desire for the change and excitement which this work would bring. Young men are powerfully moved by anything which has a sense of romance and adventure about it. I do not think that this willingness to respond to the appeals of the Y. N. C. A. was marked by any great degree of missionary spirit in the sense of real self-sacrifice. But it is undoubtedly true that many of these young men have profited by their stay abroad and are looking for greater opportunities than missionary work or the Church as now organised has been able to offer them. If Christian work is to hold and attract these men something must be done to liberalize the policy of the Church and of Missions. In section 3, of the Findings the statement is made that "In certain parts of India development has reached the stage where there are Indians of ability and devotion who are fully capable of directing the work of the Church." There is no part of India in which the Indian Christians are more progressive and independent than in the Panjab, and I greatly doubt whether this statement is at all true of the situation in the Panjab. The

Indian Church has its National Missionary Society, which is entirely under Indian control and is supposed to be financed by Indian funds, but they have made no distinct ^{indef} new contribution to the great problems of evangelizing India or building up a strong and self-reliant ~~the~~ Church. In section 4 of the findings the statement is made that "self-government will have to precede self-support". In other words India must have a Church ruled from within, but supported from without. I am convinced that there would be no more certain way to destroy and demoralize the Indian Church than this, and why sensible men make such a suggestion I cannot see. There is undoubtedly much resentment that the control of foreign funds is entirely lodged in the hands of the foreigners. This I think is wrong. I should say that such funds should be jointly administered, say by an equal number of Indians and foreigners, and whenever the Indian contributions exceed the foreign, then let the foreign representation be proportionately reduced or even more than proportionately.

In section 5, paragraph 2, the statement is made that the best way to develop an Indian National Church would be "for some large Mission to hand over its entire staff and funds in such an area as a Province to a commission with wholly Indian personnel and having a whole-time Chairman and Secretary." Can you imagine the American Presbyterian Mission in the Panjab being handed over to a commission comprising the Indians who formed part of this conference, for them to tell Dr. Living and Dr. Griswold and others where and how they should do their work? However, this report throws a great deal of light upon the present

situation of India and perhaps will convince people at home that there is something to be said for both sides of the question.

While such Findings amaze the more conservative of us, yet the sad thing in the situation is the utter lack of real trust and friendliness between the Indian Christian community and the Missionary body as a whole. This is due in large part, of course, to the political situation, and I am sure until India gets home-rule there can be no very great change in this respect. The Indian Christian community during the trying times that we have had in the Panjab, was quite uncertain at first as to which side to take. In fact in the earlier days of the disturbances it was clear that their ^{ir} sympathies were entirely with the anti-British party. But as violence developed and wild things were said and done, the majority of the Indian Christian community swung gradually over to ^a much more friendly attitude towards the British. Of course for ourselves as Americans it was impossible for us to take any other side than the British, not only because we felt that on the whole they were entirely right, but because also in these war days our presence in India is looked upon by the British with an attitude bordering on suspicion. Let me quote a sentence from an editorial, ^{entitled "America & Ireland."} which appeared in the Pioneer, July, 17th. "Such forces of enlightenment work ^(i.e. the U.S.A.!) slowly, however, in a community of 40 millions, largely drawn from the more primitive peoples of Europe and in a stage of culture which is peculiarly susceptible to the influence of propagandist suggestion." In fact we Americans in India in these

days sometimes feel that we are between the upper and lower mill-stones. If we identify ourselves with the English, we are almost certain to be hated by the Indians. If we identify ourselves with the Indians entirely, we are likely to be looked upon as undesirables by the Government.

Hoping that this will throw some light on the present situation in India.

I am,

Your sincere friend,

Edmund Lucas

A. W. Davies.

Foreign Missions and the
Indian Church.

Copied from *the Indian Christian Patriot*
JUN 23 1920
Alahabad April 1-5, 1919
SECRETARIES

The Report of an informal Conference. By A.W. Davies.

Mr. Speer: Any one who has been in close touch with the life and thought of the leaders of the Christian community during the past ten years cannot fail to have become aware of the growing dissatisfaction with what is generally known as Mission service and of the extreme difficulty of persuading men of good education to enter the ministry of the Church or to identify themselves whole-heartedly with its activities.

In contrast with this unwillingness has been the ready response made by men of this character to the appeal for ~~the~~ helpers in the Army Work of the Y. M. C. A. in France, Egypt, Palestine and Mesopotamia. Many of these men have occupied positions of considerable and sometimes very great responsibility, and have revealed unsuspected powers of initiative and leadership. Not a few have taken holidays in England. All have had unique opportunities for enlarging their outlook and have learned more of the real India from their contact with the armies than they could possibly have done in the ordinary circles of life in which they would naturally move in their own country. This has resulted in a vital realisation of the worth and difficulties of the Indian villager and a keen desire to serve this wider India on their return. They wish this service to be definitely Christian but the Foreign Mission and the Indian Church organisation seem to them to give them no real scope. They have been free to express themselves and to work out their own plans and methods and they feel that they would be choked and restricted in the rigid foreign

system which governs the Christian Missions.

To consider this situation, and if possible to devise means to meet it, a small informal Conference between some of these men and a few European Missionaries was held in Allahabad from the 1st to the 3rd of April.

It was little more than a gathering of friends, most of whom had been associated in earlier days in the Student Movement in England or India, and makes no claim to have been in any technical sense representative. The men who composed it however were not all likely to be carried away by unbalanced enthusiasm and in any case the problems which they were considering are of such vital importance for the welfare of the Christian Church in India that the findings of the Conference are likely to be of interest to others who are seeking for a solution.

The following were present and took part in the Conference

The Rev. Garfield Williams, Principal, St. Andrew's College,² Gorakhpur. (C.M.S.)

Dr. S. K. Datta formerly Travelling Secretary, S.V.M.U. In Great Britain and Ireland, Chair-man of the Inter-allied Army Y.M.C.A. Council, France.

The Rev. George Castairs, M.A., United Free Church of Scotland Mission, Rajputana.

The Rev. Dina Nath, Y. M. C. A., France, Ridley Hall, Cambridge, now Vice-Principal, C.M.S. Divinity School, Allahabad.

The Rev. N. H. Tubbs, Principal, Bishop's College, Calcutta.

Mr. F. V. Slack, Associate National General Secretary Y.M.C.A., Lahore.

Mr. B. L. Rallia Ram, Secretary, Y.M.C.A., Lahore.

Mr. Samuel Nasir on leave from Y.M.C.A., Egypt.

The Rev. J. Grant, London Missionary Society, Benares.

Mr. J. C. Eliatamby, (of Ceylon) Y.M.C.A., Nagpur.

Mr. R. C. Das, St. Paul's College, Calcutta and St. John's College, Agra.

Rev. Canon, A. W. Davies, Principal, St. John's College, Agra, (C.M.S.), Convener.

Our host was the Bishop of Lucknow who attended all the meetings and we were very fortunate in having with us also his brother the Bishop of Chota Nagpur, shortly to be ~~transl~~ translated to Calcutta. Their sympathy and advice were invaluable but they were of course not able to commit themselves to all our findings without more detailed consideration than was possible in so short a time.

FINDINGS.

1. There is a growing tension in India between the Foreign and the Indian Church, and this inspite of the fact that the attitude of the modern Missionary towards Indian aspirations is far more sympathetic than was formerly the case.

2. The fact is that no ~~more~~ ^{mere} improvement in the personal relations between the Missionary and the Indian can heal the existing breach, for it is fundamental. A growing sensitiveness to the divergence of national ideals and an increasing reaction ~~against all things of foreign origin is an inevitable outcome of the growth of national consciousness.~~ ^{to show in the Panj a few days later!} The resulting situation is more acute in India than elsewhere, because the Missionary is almost exclusively associated with the dominant and too often dominating race, and shares many of its characteristics.

3. It may be urged that the present state of feeling however deplorable, must be endured in ~~as~~ much as the Indian Church would collapse were the direction and control to pass out of the hands of the foreigner. It is our conviction on the other hand that in certain parts of India development has

has reached the stage where there are Indians of ability and devotion who are fully capable of directing the work of the Church. They might not be willing or able to carry it on exactly on its present lines, but that is no reason why its Christian witness should be any less effective than it is at present. These men do not feel that the Church's work as at present organised and controlled gives them scope to render their best service.

4. It will also be said that so long as the supplies for the Church's work in India are drawn almost exclusively from Europe or America, it must be willing to submit to control by these countries. We question the inevitableness of this conclusion. There is a growing agreement among Indians and Missionaries that self-government will have to precede self-support, and will indeed stimulate it.

5. If we are to attempt to find some guiding principle for general application we would suggest the following:-

As soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign Missionary and of the system for which he stands, that Church or community has reached the limits of healthy development under the existing conditions.

6. We believe that in some if not many parts of India the Church has reached this stage and that no new or vigorous growth is possible without radical changes in its relation to

the foreign Missionary Societies.

7. We further consider that the home boards should be clearly informed as to the increasing delicacy and urgency of the problems raised by the rising national consciousness in the Indian Church, and should take account of these problems in all plans for the increase of the foreign element in the work of the Church in India. It is not right that young Missionaries should be sent out without a clear understanding of the position.

At this point the Indian members of the Conference were asked to meet by themselves and to make definite suggestions for carrying into effect the principles enunciated above. At the next session they presented the following statement of what they felt to be necessary. It is here printed almost exactly as it was presented, a few very slight alterations only having been made, and these in matters of detail or wording.

8. (i) The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man power wherever needed being subordinated to the Indian organisation that may be evolved for this purpose.

(ii) The simplest practical step towards this ideal would be for some large Mission to hand over its entire staff and funds in such an area as a Province to a commission with wholly Indian personnel and having a whole-time Chairman and Secretary.

It would be the function of this commission to bring into being a representative Indian Church organisation suitable to be the ultimate controlling body. Such a commission, though working for a certain definite Mission, and in complete loyalty with its principles, might include members from other denominations.

(iii) Other Missionary Societies meanwhile might also take a step in the same direction by having a majority of Indian members on their executive bodies in India, the control of the parent committees or home boards being considerably relaxed.

It was not possible to discuss fully the difficulties of principle and practice involved in these suggestions, but the idea of a Mission being administered by an Indian commission pending its transfer to the Indian Church commended itself to all the European members of the conference, and some time was spent in considering how far and how soon action could be taken in the direction suggested. It was felt that whatever might be thought of the suggested solution the problem itself was so pressing, and the difficulty, in some Missions at any rate, so acute, that every effort should be made to bring it before the Christian public both in India and England.

It will perhaps prevent missapprehension if it be clearly stated that however much certain phrases in their statement might seem to lend colour to such an interpretation, it was specifically declared by the Indian members of the Conference that this statement implied no desire to come into conflict with existing denominational principles or to usurp the functions of ecclesiastical authority.

If this brief report should contribute to a realisation by Mission Committees both in England and India that the time for courageous action has not only come but is, in many parts of India, long overdue, the Conference will have proved itself worth while.

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8th, July 1920.

R. S. Speer, Esq., D.D.,

S e c r e t a r y,

Presbyterian Board of Foreign Missions,
156, Fifth Avenue, New York, U.S.A.

Dear Mr. Speer,

A fortnight ago I forwarded to you a few copies of a printed statement on the question of the Church and Mission. On thinking over the matter I feel I should carry out Dr. "Wing's" instruction about sending you the two letters of mine referred to in his letter to me - a copy of which is already with you. I hope you may find them of some use in dealing with the problems which no missions can afford to ignore any longer - they have of course the limitations of a personal letter.

At this time of world-wide changes which have not left India untouched it is most essential that not even the least suspicion of "race and colour" should appear in the Church or Mission. The Indians wish to co-operate with the foreign Missionaries and churches, and nothing should be done to discourage it. When other Missions and Churches are launching out boldly to solve the problems before them will the Presbyterian Church of America - a democratic country - lag behind? Will not the Missionary status-ship of that church take a world-wide view of the situation? The present policy is doing immense harm. It not only encourages the race policy but is denying to Indians the opportunity of being educated in administrative matters. The Mass-Movement, the educational and medical sections, to take only a few, are administered by the "Mission" which has no Indian membership, the result being that the Mission and the "Board" on the one side do not get the benefit of Indian opinion, and the Indians on the other do not get an opportunity of becoming familiar with the difficulties of Missionary work in its various phases. From outside they notice the weak points, become hostile critics. This position has been forced on them. In the political world Indians and Europeans are joining hands, the King has pleaded for sympathy and co-operation, the Methodist Church of America is leading the way in this matter; the Anglican Churches in North India are trying to find a solution; what is the Presbyterian Board going to do?

With apologies for troubling you again,

I remain,

Yours sincerely,

Ed. N. K. Mukerji

J. K. Mukerji

18, Clive Road,

Allahabad, 7th February 1921.

R. Spear, Esq., D. D.,
Secretary, Board of Foreign Missions,
Presbyterian Church of United States of America,
156, Fifth Avenue Street, New York.

(A)

Dear Dr. Spear,

I am sending herewith a copy of a letter from the Home Board of the London Missionary Society to their Missions in India regarding the future policy of the Church and the Mission. ^{it may} be of interest to you. I may mention that it is not intended for publication in the public papers.

With regards, I remain,

Yours sincerely,

J. K. Mukerji

48, Broadway, Westminster,
 S. W. I.

2nd July, 1920.

7564.

Dear Secretaries and Members of our Indian D. C. s,

While the Board is not touched in the same way by the national unrest of India as are you upon the spot, it has been impossible for us to ignore the movements of the times. You would have blamed us, rightly, if we had attempted to do so.

We have been much impressed by references in letters to home (notably the Minutes of the last South India District Committee) to the question of fuller transfer to Indian control. We have felt the demand made in the religious sphere by the new political freedom which Government is offering to India and we have seen enough of the missionary magazines and papers published in India to realise in part how serious the situation has become. Many missionaries of our own and other Societies have assured us that changes to secure Indian guidance are due, if not some time overdue, and the past experience of the Board gives strong ground for approving their position.

As a consequence a Conference of the India Committee and most of the Indian missionaries at home on furlough was held in March last. It passed Resolutions which with slight and for the most part verbal changes were accepted by the India Committee on April 27. On the 30th June these were brought before the Board and, with a full sense of the seriousness of the policy which they involve, the Board now commends them to your careful thought ~~intensely. The Board now carried them nom con and I believe un-~~ intensely. The Board now commends them to your careful thought, feeling that, short of our own personal devotion to Christ and a like corporate devotion on the part of the Mission and the Indian Church, there is hardly any subject of such permanent importance.

I ought to make some comments for your guidance. (a), (b.) and (c.) you will find at the end of the Resolutions below. For the sake of clearness I will continue lettering from that point

(d) The Resolution represent a policy, but not a rigid application of that policy in detail. The Board fully recognises that there is a very different stage of development in each area, and that there is none of our D. C. s which is not already carrying out some, or even a majority of the practical proposals which you are asked to consider. The Directors seek to be guided by your counsel. They do wish however to urge that each District Committee will try to go as far as generosity and faith will make it possible to go, in handing over responsibility to bodies mainly Indian and in the definite reduction of the influence of bodies purely or largely European. The Board sees clearly that there are dangers in this course, but it believes these dangers to be far less than those created by our present position.

(e.) In Resolution No. 1. "grants in aid" was the only amendment made by the Board as against a phrase which might have suggested the promise of the whole of the funds necessary, irrespective of Indian contributions. In certain cases the Board would be willing to hand over the whole of the funds and therefore the phrase "grants in aid" must not be used in any limiting sense. There are some spheres where Indian control is legitimate, even if Indians contribute little or nothing to the cost.

(f.) On the other hand, when you come to work out the financial conditions, it will be well to estimate with our Indian friends the amount of self-support possible for each enterprise and perhaps to join the condition of an annual decrease to many of the grants proposed. Wherever responsibility is accepted with open eyes, there is an increased willingness for self-support.

(g.) The qualification under (3) "if funds are available" must be given its full weight. At present the Board allotts all its resources to the different Fields, and India of course receives her due share. The Board has no reserve from which to make grants either the Board will have to give. Consolidated grants on a somewhat smaller scale and hold a reserve from which to make grants of this type, or the Indian D. C. themselves will have to build up such a fund. We should not arouse expectations in any particular individuals which we may not be able to fulfil. At the same time the importance of the policy outlined in (3) is great. As is hinted in the Minutes of the S.I.D.C. it may be well to reduce other work, even the number of our missionaries, in order to carry it into effect.

(h.) Resolution No. 5 only applies to South India, for North India has already moved in this direction. As far as the S.I.D.C. is concerned, it will be ready in conjunction with the Resolution (b.) below. For Travancore, if under the new scheme the T.D.C. is intended to do more than deal with the personal position of missionaries, it would be wise to secure that it should have Indian members. Indeed even if nothing but the personal position of missionaries is to be discussed, the presence aroused by the meetings of a purely European body.

(i.) The Board feels strongly the importance of No. 6 and they believe that every District Committee will feel the same. We have too often decided what we should offer to the Indian Church and the form in which we should offer it, without finding what would be felt to be suited to the genius of the people themselves. If our machinery in its present form is a sort of Saul's ~~own~~ armour which they do not feel able to carry, then let us leave it in the tent, or wherever Saul left his. In other words, let us be prepared to see old Organisations actually destroyed if the object of which they are working can be better secured in other ways. To some of us it seems that this applies especially to the system of paying many agents to maintain and carry on Christian work. The proportion of agents to Church members is attracting a good deal of criticism here. It may be possible to turn the edge of that criticism for a time by a reference to historical conditions in India, but sooner or later that particular weapon will press home. A movement may then arise in this country which will lead to changes, rapid and dangerous, which could have been made with due consideration if they had been taken in time. We recognise how much there is to be said on the other side, yet the test of the life of any church lies not in the character or activity of the professionals, but in the level which is reached by the ordinary adherents. Are we laying upon these ordinary adherents anything like enough responsibility for the conduct of their own worship and their own local evangelisation? If Indians were starting afresh to win India, what is the course which they would follow and how nearly can we help them to begin to follow it now?

(j.) We hope that you will be considering these matters during the autumn and that by March at the latest we shall have replies to these points from all our D.C.s. It will be open to any D.C. to make suggestions along these lines more rapidly. No doubt if such proposals seem to be along the general line of advance the Board will be glad to approve them. But at the latest it would like to have indications before it of the practical steps together about March 1921. This will give enough time, if the necessary investigations are put in hand at once.

(k.) We are sorry to lay upon you the burden of further work; yet everyone realises that it is imperative to increase Indian control and that change is necessary. The atmosphere in which you work is a difficult one. To our Indian friends we would say: "If you feel that things are not moving as rapidly as you would wish, be patient. Many of the difficulties under which you now chafe are due to the difficulty which all men find in working together and not to the fact that in this case some are Europeans. We believe you will find in a purely Indian system that very many of these difficulties remain because they arise from the weakness of human nature." To our British friends we would say: "We know that all

your work is done in an atmosphere of criticism. Some of it is no doubt justified, for we are only human, but a great deal of it is criticism rather of a situation than of yourselves. The fact that we belong to the race that has hitherto been mainly responsible for government makes our task immensely more difficult. The Board sympathises with you in that so much of the burden falls on you who, more than any other class of British people, are sacrificing yourselves for the purest good of India. If during this perplexing time you can possess your souls in quietness and maintain a sense of humour and proportion, above all if you can exhibit the love of Jesus Christ in every act because it lies behind all your thought, you may do service for India greater than anything done by the neglect of our missionary pioneers. If these steps are carried through in the right way we believe that the position will be easier for Indian leaders as well as for missionaries and that by God's grace we shall save new recruits from some of those misunderstandings and misjudgements which are present weigh so heavily upon both sides. May God send His cloud by day and His fire by night to show the way, and may Indians and foreigners move together into the new land of glory promised to the Church of Christ, because all are one in Him.

Yours very sincerely,

FRANK LINDWOOD

RESOLUTIONS OF THE DIRECTOR.

That the Board endorse and act upon the following report as amended:

That this Conference of the India Committee with Indian missionaries at home on furlough is of opinion that since the future development of Mission policy in India must have as its aim a complete co-operation of Indian and British Churches and workers in all the work, the India Committee should be recommended to make tentative suggestions along the lines below and, having due consideration to the different stages of development of the respective areas, to submit these suggestions to the District Committees in India, that after such criticism and modifications as may be needful, they may return them to the Board for reconsideration with a view to practical action:-

1. That wherever Indian Church Councils are in existence the D.C.s should devolve upon them all the work for which they are able and willing to be responsible, and should provide them with grants in aid from the consolidated Grant.
2. That the remainder of the work now carried on by the D.C.s together with the resources of the same Board devoted to each particular part, should be placed under the direction of the joint bodies made up of the missionaries appointed by the home Board, representatives elected by the Indian Church, and representatives of the Indian workers employed by the Mission.
3. That the Board expresses its willingness in case of peculiar need or opportunity to make special grants, if funds are available, to the bodies referred to in No. 2, with a view to the appointment of Indians to administrative and evangelistic work.
4. That the D.C.s be asked to advise the Board as to the financial conditions under which the Board shall make the grants referred to in the three previous resolutions.
5. That wherever these suggestions cannot completely be carried out, and necessity is shown for any D.C. to continue to exercise responsibility for matters which may even indirectly affect the work of the Indian Church there should be a sufficient representation of Indian opinion upon the D.C. to ensure that such opinion should have its proper weight in the consideration of these matters; and that it is desirable that such Indian members should be elected by their church bodies and not co-opted by the D. C. itself.
6. That in the planning of the constitutional changes expressed in these resolutions it would appear desirable that Indian Councils and individual leaders should be invited to co-operate.

That the Foreign Secretary communicate the above to the D.C.s in India and in doing so add the following references:-

- a. That the D.C.s be asked as far as possible to make arrangements to relieve individual missionaries from the duty of paying salaries to Indian workers, by appointing one missionary to act as Treasurer for a district or an area.
- b. That it be pointed out to the S.I.D.C. that the proposal contained in Resolution 5 above implies more rapid progress and larger representation than is foreshadowed in the appendix to the D.C. Minutes regarding representation of the Church Councils.
- c. That the D.C.s be asked to consider means for avoiding any possibility of a deadlock in any area between the bodies referred to in Resolution 1 and 2 above.

J. Bittmann

Danish Mission House, Broadway, Madras, 6/8/20.

From

Rev. J. Bittmann.

My dear Sir,

I have read with very great interest the letter sent to Dr. Speer and the correspondence attached to it. Dr. Lareen from Bangalore was so kind as to let me have his copy for some days. As we are going to change our Constitution, I should feel very grateful indeed if you kindly could let me have some few copies of the letters. I believe you are pointing out the only lines that can be of any use, if God's work is to prosper here in India. And if we are not willing to follow your lead, we - the European Missionaries - had better go home. The crux of the question is, it seems to me, that Indians must as a matter of course - not as a matter of grace - be admitted into full fellowship and status with the foreign Missionaries in all matters. If that is not clearly recognized and carried out, the other changes will be of very little use. I of course am speaking of Indians with the necessary qualifications. We are in our Mission just now fighting for this principle and I trust we shall succeed.

With brotherly regards,

Yours very sincerely,

Ed/. J. Bittmann.

Copy to Dr. Lareen

J. Bittmann

copy

Gowalia Bazar Road,
Bombay, 17th July 1920.

Dear Mr. Mukerji,

Many thanks for sending me a copy of your letter to the
Speaker and the Joint letter etc. I am very much interested in the
line which are suggested in your statement (Appendix A) and in
Dr. Living's note (Appendix B) are those on which the United Free
Church Mission is moving. Our Foreign Mission Committee in
Edinburgh a few years ago requested the Mission Councils in India
to consider the question of the relations of the Mission to the
Indian Church and Indian Workers, and as a result proposals which
embody the principles you advocate have been submitted to the
Foreign Missions Committee by the European and the Western India
Mission Councils of our Church. The object of these proposals is
to transfer to the Presbyteries of the Indian Church a gradually
increasing amount of the work at present carried in by the
Councils. To ~~begin~~ with it is proposed to hand over certain
definite sections of the work, along with the funds received from
Scotland for their maintenance. The work thus transferred will be
under the complete control of the Presbyteries, working through
Executive Boards. The missionaries in charge of the transferred
work are already members of the Presbyteries, and will be members
of the Executive Boards, along with other members appointed
by the Presbyteries, and others elected by congregations which
contribute to the funds of the Boards; but when the Board is in
a position to appoint its own workers to the superintendence of
the work, they will become members of the Boards, under rules
which the Boards will formulate.

I believe this is the line on which a solution of the
problem of mission and church in India will be found. It secures
co-operation between Indian and European (or American) workers on
the basis of complete equality of station; and with the work
will become increasingly that of the Indian Church, with a consequent
stimulus to Indian initiative and generosity, the financial
aid of the Western Churches will still be maintained as long as
it is needed.

The statement which you have drawn up impressed me as a
very convincing one, and I have no doubt it will be *generously*
responded to.

I am,
Yours sincerely,

C. F. Douglas.

(United Free Church
Scotland, Edinburgh)

Danish Mission House, Broadway, Madras, 5/8/20.

From

Rev. J. Bittmann.

My dear Sir,

I have read with very great interest the letter sent to Dr. Speer and the correspondence attached to it. Dr. Larsen from Bangalore was so kind as to let me have his copy for some days. As we are going to change our Constitution, I should feel very grateful indeed if you kindly could let me have some few copies of the letters. I believe you are pointing out the only lines that can be of any use, if God's work is to prosper here in India. And if we are not willing to follow your lead, we - the European Missionaries - had better go home. The crux of the question is, it seems to me, that Indians must as a matter of course - not as a matter of grace - be admitted into full fellowship and status with the foreign Missionaries in all matters. If that is not clearly recognized and carried out, the others changes will be of very little use. I of course am speaking of Indians with the necessary qualifications. We are in our Mission just now fighting for this principle and I trust we shall succeed.

With brotherly regards,

Yours very sincerely,

Sd/. J. Bittmann.

Copy for information to Dr Speer

Allahabad

9-8-20

J. Bittmann

2 ~~Chasman's class~~

10 ~~Bank statement~~

~~10000.00 1916 - Prud's deb't~~

~~8/ " " 1915~~

~~7/ " " 1917~~

12 ~~Over amount - Paid Bank - Note 1916~~

12 ~~Master's fee~~

11 ~~Expenses - Holland - Auto repairs~~

10 ~~August~~

a ~~Jan's 13 bank statement~~

b ~~1/20, 2/9, 2/11, 2/28~~

c ~~Auto repairs - Smith's expenses~~

11 ~~Address - New York~~

~~Bank's copy - Prud's to bank~~

~~Bank's copy~~

3 ~~Receipt for CC~~

~~from Prud's. 10/10/14, 10/14/14~~

13 ~~Prud's in check - Prud's - Bank~~

~~1/1/1916, 1/1/1917, 1/1/1918~~

~~2/1/1918~~

9/21/18 Prud's

3 Prud's - Prud's III, 1918

~~Prud's - Prud's, 1918~~

11 ~~Prud's in check - Prud's~~

~~Prud's in check - Prud's~~

3 ~~Prud's in check - Prud's~~

5 ~~Prud's in check - Prud's~~

Prud's
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Edmund

~~Grand children. Dublin report.
K.D. Paul. "Catholic Church" - I 35, III, 112
"Pangloss and his Angels"
"Sabbath papers."
"Religious Church" - Rev. Mr. ...~~

~~Prin. ...
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The Kodaikanal School for Missionaries' Children.

What is it?

The Kodaikanal School is intended primarily as a school for the education of children of Missionaries in India. It combines the features of both a school and a home. The curriculum is the same as that of a good Public School in America, and extends from the first grade through the first two years of the High School Course.

Where is it?

The School is located in the Madura District, South India, on the top of the Pulni Hills, 6800 feet above the sea level. Kodaikanal is one of the most delightful hill stations to be found anywhere in the world. During the hot season it is par excellence the gathering place for missionaries from all over India. The climate is delightful all the year round; the scenery superb.

Why is it?

The hardest personal problem which missionaries in India have to face to-day is that of separation from children. It is not wise to keep children continuously on the plains after seven or eight years of age. They are then too young to be sent home. The Kodaikanal School, combining as it does the features of a home and a school, enables parents to keep their children in India until they are old enough to go home. The School thus helps parents to solve in a satisfactory way the problem of the children. At the same time it is a very considerable economy to the Home Boards, since it costs them much less to maintain this school in India than it would cost to meet the extra expense involved were the children sent home.

Staff.

The School has now an excellent staff, thoroughly qualified in every way.

Alex. S. Wilson, B.A., M.D., Principal.

Mrs. Wilson, B.S., Superintendent of the Home.

Miss Edna Fngle, M.A., Teacher 6th., 7th. and 8th Grades.

Miss Virginia Boyer, B.A. (On furlough.)

Miss Edna F. Prevost, B.A., Teacher 3rd., 4th. and 5th. Grades

Miss Grace E. Fulton, B.A., Teacher 1st. and 2nd. Grades.

Miss Catherine V. Hargrave, B.A., Teacher of Music.

Mrs. Cooling, Assistant in Home Department.

The School is most fortunate in that the Principal is both an educationalist and a physician, thus giving the children the benefit of competent medical care while in the school.

Pupils.

The pupils range in age from six to fourteen years and come from all over India. Distributed according to grades they are as follows:-

1st. Grade	13
2nd. "	19
3rd. "	16
4th. "	9
5th. "	6
6th. "	5
7th. "	4
8th. "	<u>4</u>
	76

While the school is intended primarily for children of American Missionaries, there are however a few others in attendance. Of the total children in attendance, there are

American	59
Canadian	8
British	6
Swedish	<u>3</u>
	76

Plant.

The present plant and equipment of the school with its first cost is as follows:-

Land and Buildings.

The property comprises nine acres.

The original Highclere site and building, purchased	1903	Rs. 29000
Airlie site and bungalow,	" 1911	12000
Barton " " "	" 1919	20000
Gymnasium, built	1911	10000
Williston bungalow,	" 1919-20	12000
Boys' Block,	" 1919-20	9000
Other additions to buildings at various times		<u>5441</u>
Total for land and buildings		97441
Furniture, apparatus and books bought at various times		<u>4268</u>
Total plant and equipment		101709

Endowment .

\$2500 invested in the U.S.A. by the American Board.
 \$15000 secured by the American Presbyterian Board during 1920, to be used as endowment for the school, or for other purposes.

The money to provide the plant and endowment has been raised largely by the members of the two original Missions, the American Arcot Mission and the American Madura Mission, the Boards with which they are connected and their friends. About Rs. 7000 was raised by the Western India Presbyterian Mission and their Home Board for the purchase of Airlie.

Control and Support.

The School is managed by a Committee made up of two representatives elected by each contributing Mission, one representative elected by the staff and the Principal, ex-officio.

	From
* American Madura Mission, A.B.C.F.M.	1901
American Arecet Mission, Dutch Reformed Board	1901
American Ceylon Mission, A.B.C.F.M.	1912
Western India Presbyterian Mission,	1912
American Maratha Mission, A.B.C.F.M.	1912
American Evangelical Lutheran Mission, Guntur	1912)Now united un-
American Evangelical Lutheran Mission, Rajamundry	1916)der One Board.
Y.M.C.A.	1919
American Methodist Episcopal, South India Conference,	1921

There is an advisory Committee in the United States which assists in raising funds, securing teachers and promoting in general the welfare of the school. Each contributing Board has one representative on this committee. The Convener of the Committee is the Rev. D. Brewer Eddy of the A.B.C.F.M., 14. Beacon Street, Boston, Mass., U.S.A.

The Budget for 1921 - 22.

Estimated Expenditures.		Estimated Receipts.	
Staff	Rs. 13800	Balance on hand May 1st	
Travel	1800	1921	Rs. 14641
Children's Allowance	1345	Missions	10000
Plant and equipment	1500	Donations	1000
Light	500	Tuition	2500
Taxes	810	Sale and entertainment	3800
Books	200	Rentals	4000
Contingent	500	Endowment	1500
Office	250		
Interest	960		
outfit new teacher	300		
Vacation allowance	600		
Airlie	627		
Piano	1000		
Desks	550		
Fencing	350		
Chairs	550		
Balance due Mr. Eddy			
\$358.76 at Rs. 3-2-0	1255		
Refund on Williston	2000		
Balance	<u>18544</u>		
	<u>37441</u>		<u>37441</u>

+ At present eight societies unite in the control and support of the school as follows:-

Attention is called to the fact that a fairly good sum, this year Rs.3900, is raised for the school in Kodaikanal itself from the proceeds of the annual sale and entertainment.

Most fortunately, but quite unexpectedly, what was feared would be a small deficit at the end of March 1921 proved to be a good balance in hand. This was due very largely to the fact that Dr. and Mrs. Wilson while at home on furlough raised more than enough money to pay the expenses of their journey back to India, while Mr. Eddy raised nearly enough to pay for the travelling expenses and outfit allowance of the three new teachers who joined the staff in March, 1921.

It will be seen however that the balance on hand in April 1921 will ~~be~~ by March 31st, 1922 be reduced by over Rs. 7000. It is expected that this year will be a normal year, and the budget shows very clearly that in order to maintain the school in its present state of efficiency considerable additional income is needed.

Moreover the present staff is quite inadequate to present needs. An additional teacher is needed for the lower grades. The problem of mothering the more than seventy children in the school makes heavy demands, not only on the Principal and his wife, but on all members of the staff. To look after the clothing of the children, see that their rooms are kept tidy, arrange for their food and do the many hundred of things which young children need to have done requires the help of an additional woman for the housekeeping department.

The one music teacher finds it impossible to accept all the children who wish music. An additional teacher is needed for this department and has been authorized by the School Committee. It is expected that special tuition fees will nearly meet the cost of this extra teacher, yet there will be a part of the expense that will have to come out of the general fund.

What we need.

Endowment.

We believe that the school has now sufficient land to provide fully for its needs for some years. Should the school continue to grow in the next ten years as it has grown in the last ten, it is quite possible that additional land may in the future be found necessary. But at present the most urgent need is for an adequate income to meet current expenditure.

A reference to the budget given above will show that on the present basis during a normal year our expenditure exceeds our income by over ~~two~~ thousand dollars. And this does not provide for the additions to the staff urgently needed. The income of ~~an~~

ENDOWMENT FUND OF ONE HUNDRED THOUSAND DOLLARS
IS NEEDED IN ADDITION TO THE PRESENT INCOME TO PROVIDE ADEQUATELY
FOR THE SCHOOL.

Buildings and Equipment.

In addition to an endowment, the school urgently needs an electric light plant estimated to cost \$3500, and a septic tank and sanitary system estimated to cost \$3000. We also need a new up-to-date school building, with complete modern equipment, estimated to cost \$30000.

The School Committee has therefore decided to make an urgent appeal to the friends of the school for \$100000 endowment, \$3500 for electric light plant and \$3000 for sanitation.

We would especially urge this appeal on the cooperating Missions which have thus far made no contribution to the plant and equipment of the school, viz.

The American Evangelical Lutheran Guntur Mission
The American Evangelical Rajamundry Mission
The Y. M. C. A.
The American Methodist Episcopal Mission.

In view of the fact that these Missions and their representative Boards now share in the privileges of the fine plant already provided without any cost to themselves, and in view of the urgent need for additional income to meet current expenses and for additional plant, we are confident that these Missions with their Home Boards will wish to make a special effort to secure the funds so urgently needed to put the school really on its feet, and provide adequately for the education of the children of their Missionaries in India.

On behalf of the School Committee,

W.M.Zumbro. Convener.

Address of Convener.

Rev. W.M.Zumbro,
Madura, South India.

Address of Principal.

Alex. S. Wilson. M.D.,
Highelere,
Kodaikanal. South India.

B U D G E T 1921-1922.

Staff	13800-0-0	May 1, 1921. Balance	14641-0-0
Travel	1800-0-0	Mission ..	10000-0-0
Children's allowance	1345-0-0	Donations ..	1000-0-0
Plant & Equipment ..	1500-0-0	Tuition ..	2500-0-0
Light	500-0-0	Sale & Entertainment	3800-0-0
Taxes	810-0-0	Rentals ..	4000-0-0
Books	200-0-0	Endowment ..	1500-0-0
Contingent	500-0-0		
Office	250-0-0		
Interest	960-0-0		
Outfit new teacher ..	300-0-0		
Vacation allowance ..	600-0-0		
Airlie	627-0-0		
Piano	1000-0-0		
Desks	550-0-0		
Fencing	350-0-0		
Chairs	550-0-0		
Bal. due Mr. Eddy			
\$ 358.76 @ Rs. 3-8-0	1255-0-0		
Refund on Williston	2000-0-0		
To balance	8544-0-0		
	<u>37441-0-0</u>		<u>37441-0-0</u>
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August 2, 1921

Mr. Robert E. Speer
Building

My dear Mr. Speer:

You will recall the fact that the
(1) Sage Legacy provided \$15,000. for Kodaikanal School, also that the ^{2nd}
(2) School desired to have the money sent out so they could take
advantage of the exchange and utilize it as they pleased,
(3) that we refused their request, advising them that on the
basis of invested funds the money should be held here and the
interest could be sent out to them as they needed it, telling
them if they were actually ready to build a building, we would
authorize it.

You will find here the correspondence covering the
matter thus far. The suggestion of our Kodaikanal Committee,
consisting of Chamberlain, Brewer Eddy and myself, is that you
take this correspondence and look into the matter when you
reach Kodaikanal. You will see from the letters not only what
the tendency of the School Committee is, but also get a reflection
of Eddy's and Chamberlain's minds.

As far as the running of the School is concerned,
it seems to be fairly well provided for at present.

Very sincerely yours,

Stanley White

SW/E

COPY

December 8, 1920

Dr. H. S. Wilson
Kodoli
Bombay Presidency
India

My dear Dr. Wilson:

At the meeting of the Board last Monday, December 6, 1920, the following action was taken with the thought that we were carrying out your suggestions:

"Voted that record be made of \$15,000 received from the Sage Legacy for the Kodaikanal School and that it be held as a fund, the interest of which can be used for the school, pending word from the School Committee on the field as to whether it is to constitute a permanent endowment or to be used for building, this question having been left in the hands of the School Committee by the Sage Endowment Committee."

We shall wait until we hear from you after you have consulted with the Kodaikanal Committee and will act accordingly, either putting the money into a permanent endowment or making an out and out appropriation. The main thing is that the money belongs to the School and from the date of possession the School can have both the principle and the interest.

I shall hope to hear from you at an early date.

Very sincerely yours,

SL/R

COPY

Nearing port said
13 December 1920

Dear Dr. White,

We have had a very comfortable voyage all things considered aside from the cold there has been little of discomfort. Today the weather is perfect and the sea calm.

I went back to your office two or three times hoping to have another word with you but you were in a conference. I wanted to ask if something more could not be done toward recognizing the teachers in the Kodakanal School as missionaries. You have been kind enough to say that the Boards recognize the value of the work done there as being a great help in solving one of the most difficult problems the missionaries have to face, and I have no doubt that you regard it as real missionary work.

We certainly regard it as just as practical and real work as anything we have undertaken heretofore. We feel sure that the ten who were children in that school and now are missionaries in India are accomplishing more for the time they have been there than any other ten ever sent out. It is not fair of course for the school to take all the credit for their return to the field, but there is abundant testimony that it had a great deal to do with it. We have met at home many who were formerly in the school, but we have yet to meet one who is not eager to return to India if the way is open. We feel sure that a large percent of these children will come back as missionaries.

During this furlough we were repeatedly met with the statement that if the school is recognized by the Boards as real mission work, it should appeal somewhere in their budgets and be provided for as other work is. Many people would gladly have helped us but for this.

In regard to the candidates for appointment as teachers, Mr. Eddy sends out the same questionnaire as is used for other missionaries of the A.B.C.F.M. It would have been much easier to secure the teachers we need if I could have answered their question re standing by saying that they would be regarded as missionaries, and in what was recognized as "real missionary work." We couldn't say much, remembering that as soon as we consented to stay by the school permanently our own Board promptly dropped us from its active list. It does seem to us in some way there should be a more liberal recognition of the school on the part of the Boards interested. Don't you think it could be done.

Miss E. E. Prevost, of Pueblo, Colo., expects to come out to join us in January. She will sail by the S.S. "City of Marseilles." I have asked her to call on you when in New York. Possibly two other teachers will be with her. We want them all to meet you and hear your opinion of the work they are coming to. I have suggested to Mr. Eddy that they stop at the Arlington when in New York. Mrs. Wilson sends her greetings to Mrs. White.

Very sincerely,

(signed) Alex. S. Wilson

COPY

January 10, 1921

Dr. A. S. Wilson
Kodaikanal School for Missionaries' Children
Kodaikanal, India

My dear Dr. Wilson:

I have your letter written as you were nearing Port Said, and was glad to know that you had a comfortable voyage. The reports of those who have travelled on the line which you were on differed. I think it depends a good deal upon the weather and their seamanship.

In regard to the question which you raised about the workers at Kodaikanal going out as missionaries, I am quite ready to take the matter up with the three Boards and will try to do so this week when Miss Prevost and others who are to sail, will be in New York and also we are trying to arrange for a meeting between Eddy, Chamberlain and myself.

I can see the advantage in having the workers connected with the Missions but I also feel that there should be some distinction between them and regular voting members of the Mission. If the workers do not feel that they are in real missionary work irrespective of how they may be designated; we should do something to create this realization in their minds for assuredly, no one could be more definitely in Mission work than you all are.

In suggesting an honorary relationship to the Mission, I was simply following the plan that is followed in other union work where the work is such as is carried on in a school for missionaries' children. For example, the Kuling people in China who serve the school are not members of any of the Missions and they do not even have an honorary relationship. The same thing is true in Shanghai and Korea. However, I will take the matter up and report again to you.

Very sincerely yours,

SW:M

COPY

26th Feb. 1921.

Dear Doctor White,

I have received your letters at Dec. 8th and Jan. 10th. The former just reached me two or three days ago. It was misdirected.

I am putting the question of how to use the fifteen thousand dollars from the Sage Legacy Fund before the School committees. Will give you the reply just as soon as possible. In the meantime I take it that the money will be drawing interest which will be available later.

In suggesting some sort of recognition, giving standing as Missionaries to the teachers who come to our School, I had in mind not so much that they should be affiliated with the missions on the field as that they should be recognised as Missionaries by the Boards at home. This should satisfy the candidates and their friends at home, and ought to make it much easier for us to obtain teachers. We should expect that the Candidate Secretaries would then give us their full support and help in recruiting for the School. I will await the results of your conference with Mr. Eddy and Dr. Chamberlin on this matter with great interest.

Our new teachers have not yet arrived but we have begun work with the help of volunteers. The School is full and we expect soon to be crowded to our capacity.

Mrs. Wilson joins in greetings and best wishes.

Sincerely,

(signed) Alex. S. Wilson

COPY

April 4, 1921

Dr. A.S. Wilson
Kodaikanal School for Missionaries' Children
Kodaikanal, India

My dear Dr. Wilson:

26^a

Your letter of February 28th was received to-day.
On Saturday we received your cable reading as follows;

Executive Committee Kodaikanal, India, School for Missionaries' children, desires endowment sent Sterling exchange immediately.

I have communicated at once with Dr. Chamberlain and Dr. Eddy in order to get their approval of this request. The cable leaves an uncertainty in our minds because it says nothing about the use to which this money is to be put. We assume that it is to be used for building but it is contrary to the custom of the three boards to send money which is to be held and invested, to the field without specifying the purposes for which it is to be used and without having a notification that it is immediately necessary. In other words, the Boards are opposed to the investment of money either awaiting use or as endowment on the foreign field. All endowment funds and all monies that are not to be immediately used are to be invested here in this country. We shall probably, therefore, have to wait until we can cable you and get a cable answer to assure ourselves that the monies are immediately needed; that is, that the principal is immediately needed for building purposes or for running expenses.

If the Mission desires only to use the interest, the funds must be kept here in this country.

Very sincerely yours,

SW:M

COPY

April 26, 1921

Dr. Alexander S. Wilson,
Kodai Kanai, Bombay Presidency
India

My dear Dr. Wilson;

I am sorry not to have been able to send an immediate cable as you requested transferring the \$15,000 which had been given for Kodai Kanai to India. The policy of the Congregational Board, the Dutch Reformed Board and our own made it necessary for us to know exactly the use to which the school wished to put the money before we could act definitely. Your answer has enabled us to reach a final conclusion.

It is contrary to the policy of the three Boards that funds should be invested on the Field. All of the Boards make their appropriations to meet needs either of building, your running expenses or other specific objectives. We have steadfastly refused to transfer funds to the Mission Fields when we felt that they were to be invested there in order that they might get either a larger interest or the benefit of the fluctuating change.

When we received your second cable intimating that you were going to loan the money to the Jaffna Mission there was only one conclusion for us to reach and that was that we assumed that the committee on the field wanted the funds held intact as an endowment and also wished to invest them on the Field. This latter we could not agree to. We are therefore holding the funds as an endowment here, the interest of which will be held at the disposal of the Kodai Kanai School. As soon as the money is invested we will notify you of the rate of the interest and will transmit to you as desired. I am sorry to have to give this answer which will prevent your doing what you wish but I am sure you will understand that the Boards are not acting in an exceptional way in the school but as they have acted with all their Missions.

I hasten to get this letter off to you in this brief form so that you will be taken out of any uncertainty that may be in your mind.

Very sincerely yours,

SW/S

COPY

April 30th, 1921

Dr. A. S. Wilson
Kodai Kanal, India

Dear Dr. Wilson:-

We have received your cable advising us that you wish to have the \$15,000.00 fund for Kodai Kanal sent out to the field in order that it might be loaned out on mortgage, I believe, in Ceylon. Not only we here, but other trustees, including Dr. Chamberlain and officers of the American Board in Boston, are averse to transferring funds to the field for investment. It is one of the cardinal rules of our Board that such funds must be kept here in New York. Dr. White has, therefore, written to you declining your request for the money. We will consider in a day or two the matter of cabling out to you in order that you may have the advice sooner and so that you will not count on making the loan. The fund is invested in U. S. Government Notes drawing 5 $\frac{3}{4}$ %. When the proper authorities on the field, of which you no doubt are one, desire that the money shall be invested either in property or be used in the work in accordance with the original gift, we are prepared to send it out.

With every good wish for you personally, I am,

Faithfully yours,

Treasurer.

COPY

March 31, 1921

KODAIKANAL
WHITE INCULCATE NY

BFBUTAPBES HAMAPICYOK VEBELWHILJ EGYAYJESYR
WILSON

Translation:

Executive Committee Kodaikanal, India, School for
Missionaries' Children desires endowment sent Sterling exchange
immediately.

Wilson.

April 12 Day to Cable;

Cable purposes funds needed

COPY

April 16, 1921

WILSON

KODAIKANAL

CYEWBTOTHS

YFTOTPFORB

Translation:

Cable how is it proposed to use \$15,000.

Charge
Kodai Kanai School
Western India.

COPY

April 16, 1921

KODAIKANAL
WHITE INCLUGATE NY

TOTURLUMIV IIMOBTHYMY NYAFDELVEP XIANGEDGAZ

WILSON

Translation:

It is proposed to lend first mortgage on property
8 $\frac{1}{2}$ Jaffna, Ceylon, through College.
Wilson.

COPY

May 3, 1951

To; Wilson KODAI-KANAL (INDIA)

GRYVSIHAZR KHICFPFORB WHITE

GRYVS	DECLINE
IMAZR	FIELD
KHICF	INVESTMENT
PFORB	\$15,000.00
WHITE	WHITE

COPY

May 16, 1921

A. S. Wilson, M.D.
Kodaikanal School for Missionaries' Children
Kodaikanal, India

My dear Dr. Wilson:

Following my various cables to you, I am writing to explain the action of the Committee here in New York in regard to your request for the use of the \$15,000. of the Sage Legacy.

Our action was taken on the basis of the policy of all three Boards, Presbyterian, Congregational and Dutch Reformed. In every one of these Boards this matter of the investment of funds on the field which were not to be immediately used for the purpose designated, has come up with considerable insistence.

Only this past week while meeting with the Committee on the Vellore Medical School, it again was brought before us. In every case, the Boards have felt that it was not a wise proceeding. It is granted that under certain conditions the risk might be reduced to a minimum and the advantage that might accrue in a realization of large funds from exchange would be considerable, but on the other hand, we have a record of just the opposite that has brought us to a unanimous conclusion that as custodians of trust funds, we ought to have all such amounts invested here in this country and protected by the most careful safe-guards.

We feel that it is for the Board to carry responsibility for such investments and that we would not be able to excuse ourselves if having granted the Mission's request to send them to the field, the money should by any unforeseen contingency, be lost. It would not only bring criticism upon the Board but it would expose the missionaries to very severe criticism. For this reason, even though the investment does not result in so large a return, we feel that we must act conservatively in this whole matter.

We have talked with many missionaries, both for and against the proposition with the result that we still feel that we ought to follow the policy that has been indicated.

Investing money to take advantage of rise or fall in exchange does not seem very different from investing money in Wall Street here for the rise and fall of stocks and that always carries a risk and some times the disaster has been a very serious one. We are therefore, having the \$15,000. invested here, the interest of which will be at the disposal of the Kodaikanal School for Missionaries' Children and if the principal is at any time desired for immediate building operations, the matter together with the request should be referred to the Committee here at home through Mr. Brewer Eddy who is the Secretary of the Committee in this country.

Very sincerely yours,

SW:M

COPY

KODAIKANAL SCHOOL FOR MISSIONARIES' CHILDREN

Kodaikanal, Madura Dist.,
So. India.

2 June 1921.

Dr. Stanley White
156 Fifth Ave.
New York City, U.S.A.

Dear Dr. White,

The Annual meeting of the Kodaikanal School Committee has recently been held and details of the report and budget for the new year will doubtless reach you in good time through Mr. Eddy. Let me say however that when our term closed on the 6th inst. we had sixty-nine children enrolled. The school has just reopened with seventy-six children enrolled, the largest number ever. The three teachers who joined us in March are splendid additions to the staff, and we cannot over-express our gratitude to those who helped secure them for us. They are all well trained, thoroughly efficient, and have come from the genuine missionary spirit.

You will be glad to know that the American Baptist Mission is desirous of becoming one of the cooperating bodies supporting the school. The budget adopted for the new year leaves us the safe margin of over Rs. 6000.

Your letter of April 26th and Mr. Day's letter of April 30th in regard to the \$15000 have just come to hand. I have been asked by the School Committee to make the following statement re the \$15000 received for the Kodaikanal School from the Sage Legacy Fund. On the 28th March after a meeting of the Executive Committee, I was instructed to cable you asking that that money be sent out immediately by sterling exchange. This action was taken in view of your letter of Dec. 8th saying that "the main thing is that the money belongs to the school, and from the date of possession the school can have both the principal and the interest." I very much regret that in my next cablegram replying to yours asking for further information as to how we proposed to use the money, we did not give you the full program. This would have saved the misunderstanding which has arisen. The situation is this. In order to complete the block of rooms for boys which was erected last year and also the new bungalow on the Barton property, which we acquired through Mr. James' gift, the committee was obliged to borrow Rs. 18000. On this we are paying 6%. The bungalow is at present rented, as are both Barton, Airlie and any vacant rooms which we have from time to time. This is one of our sources of income and brought us Rs. 4898 last year. Airlie we must take over for the use of the children before this year is out. If our numbers continue to increase, we may have to do the same with Barton when the present lease expires next year. Williston we expect to continue to rent indefinitely.

Our first proposal is to use enough of the \$15000 to clear off this mortgage on Williston, and save our annual expenditure for interest. At the time we cabled first, the rate was such that we should have made over 7500 rupees which would have gone a long way toward paying the 18000. Even now sterling exchange is very favorable and we would be glad to take advantage of it.

Our next most urgent need in the building program is more and larger class rooms. It is proposed to get these by remodelling the front rooms of the gymnasium, and building on at the back of the gymnasium sufficient accommodation for the music department. This scheme has just been sanctioned by the committee, but the details and estimates are not yet ready. It will mean several thousand rupees.

Another urgent need which we propose to meet before calamity compels us to do so, is the provision of flushing closets for the school. As you are doubtless aware, the sweeper problem in India, which means the daily sanitary arrangements of each house in the country, is likely to prove the Achilles' heel of European control of India. The work must be done by members of the sweeper caste only and the night-soil is carried off by hand. In several places the political agitators have found it much to their advantage to excite this class of labor to

discontent with its lot. The results in Madras recently were appalling, and we already hear rumblings of trouble here in Kodaikanal. To properly equip the school in this respect will mean a fairly large outlay, but the figure furnished me by a sanitary engineer some time ago is not worth quoting now as prices have changed so much.

The question of the proper lighting of this place has come up again and we all feel that we must have an electric equipment. Estimates for this will soon be ready. I still have some hopes of being able to get these last two items through friends at home.

In addition to the above the committee feels that as soon as possible use should be made of the fine building site below Airlie and overlooking the lake. A small bungalow should be erected there for the use of the school. It would always be in demand and would bring in a substantial annual rental.

You will see from the above that the committee is inclined to regard this \$15000 more as a fund for building and equipment than for endowment. When I talked with you in New York I had thought that it would be the other way. Any unused portions of it will be invested at 8% through the Committee of the Jaffna College, American Board, Ceylon, which for fifty years past has handled such matters without the loss of a rupee. I am sorry that my cablegram on this point was so exclusively occupied with making the security of the investment opportunity clear to you, that I neglected the building program. With these explanations in mind, we hope that the home committee will see its way clear to sending out the money as soon as possible and while exchange is still so very favorable to us. There will also be some six months interest which has already accrued.

In regard to the endowment fund of \$100,000 which we hope to secure, our committee has just taken an action putting the following before the Missions which have more recently joined in the support of the school:- The present plant represents the efforts put forth by the Madura Mission, the Arcot Mission and the Presbyterian Mission. The former two missions acquired the property. The Presbyterian Mission, through Mrs. Kennedy, added Airlie and now has brought in \$15000. So the proposal is being made to other Missions, who now come in to share these advantages, without having had to contribute to their acquirement, that they should undertake a definite and large responsibility in raising the endowment.

It is this I think which makes the committee here more willing to regard the \$15000 as a fund for plant and equipment. And if these plans turn out to be reasonably successful, the whole of the \$15000 will be used for building and equipment. We shall however go slow about this until we can see the endowment in sight.

You will be glad to know that the annual sale this year netted over Rs. 3800. This is a fair indication of the popular support which the school has.

With best wishes,

Sincerely,

(signed) Alex S. Wilson

COPY

KODAIKANAL SCHOOL FOR MISSIONARIES' CHILDREN.

Dr. Stanley White,

June 23rd, 1921.

Dear Dr. White,

Last month the Annual Meeting of the Medical Missionary Association of India - Southern Section - was held in the Gymnasium of our School.

One action was taken, which is - to my mind - the most forward step the Association has ever taken.

The Association approved the plan of having a Medical Board, here in Kodaikanal, during the month of May each year, to give a thorough examination to all who may wish to avail themselves of this opportunity of advice in health matters, and appointed a committee to arrange the details for next year. I may say that this has long been a hobby of mine and I have brought it up at previous meetings. This time the plan met with unanimous approval, and I was made chairman of the committee.

During the nine years I have spent in Kodaikanal, I have been in close touch with missionaries of all denominations who come here annually to the number of six or eight hundred. One of the greatest privileges of my life here has been the opportunity of caring for these missionaries in sickness, and trying to get for them the full benefit of their stay in the hills, so that they might return to their work really refreshed and strengthened. This has meant a good deal of surgery as well as medical care, and for this we have a well equipped operation theatre. But every year it has been my experience, toward the end of the season, that missionaries and others have come in distress, saying that they must go down to their work within a week or ten days, and that they do not feel they have gained anything by their stay in the hills. Oft times they are going back feeling rather worse than when they came up. It does not take very long, usually, to find out what the trouble is, and very often, had we been able to see these persons upon their arrival, it would have been possible to give them such advice as would have prevented this result. So now we propose to urge upon all who come here to have a thorough physical examination as soon as possible after their arrival. It is very much easier to prevent trouble than to cure the results of disease.

That the plan will meet with general approval, I have not the slightest doubt.

In view of the above I will be very glad if you will hand this letter to Dr. Bovaird with the request that he will send us any suggestions he may like to make to enable us to keep our work in line with the best results he is obtaining in the examinations at home. We would be very glad, too, to have copies of all forms and question blanks in use, and to know that you approve of what we are undertaking to do here.

Our school is crowded to its capacity with an enrollment of 76, 62 of whom will shortly be in as boarders. There were 83 children in Sunday school last Sunday.

The American Baptist Mission is agitating to join with us in support of the school. The Bombay Conference of the Methodist Societies are also considering the matter, and so is the London Mission.

We are hoping soon to have a favourable reply to my recent letter, requesting that the fund from the Sage Legacy be sent out to us, as we must begin some new building at once.

With kindest regards to Mrs. White,

Very sincerely,

(signed) Alex. S. Wilson

COPY

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
14 Beacon Street, Boston, Mass.

July 29, 1921

Dear Dr. White:

I have read the long letter from Principal Wilson with earnest interest. You ask my opinion. I have not consulted the cabinet since they are not in touch with the Kodai conditions. In general, I have a negative attitude towards Principal Wilson's letter. They are evidently not fully conscious of the extremely grave business conditions in America. They ought not to get involved in any building program that implies the raising of a dollar in America. The other Boards mentioned will do nothing to help them in this present stringency. I have written four times not to expect a dollar from here until the Spring of 1923. That is they must skip the next full school year so far as I am concerned.

Furthermore, I still believe that any money to be invested must remain in your hands in America. You are justified in sending them 18,000 rupees to pay off the money on those buildings, since that will save a clear 6% debt. If they find it necessary after your letter is received to construct some recitation rooms and extend the gymnasium, I should think you would be justified in putting that money into their building program. At present I would be dead against their building a new bungalow down near the lake as described, and dead against an electric light plant. The question of sanitation must naturally be left to them to be met in an economical way. I think you should warn them against any building project not absolutely necessary. Warn them against expansion of their budget or enlargement of their expenses. Whew! It seems to me if we ever get out from under the present pressure we would not appropriate again until the money was in sight.

The school has come through to a degree of comfort and some liberty of program. Let's all urge them to be conservative and to stay well within their reserves. I rejoice that Dr. Wilson is there and that the three new teachers have made good, and already have the next teacher for them by request of Mr. Zumbro, a Lutheran girl who has been in the school before. We may all be happy in the school's success.

Heartily yours,

(signed) Brewer Eddy

COPY

THE BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN AMERICA

25 East 22nd Street, New York

August 1, 1921

The Rev. Stanley White, D.D.
New York City

My dear Dr. White:

I am naturally much interested in Dr. Wilson's letter of June 2, 1921, which you enclose with yours of July 27th. It is quite true that an institution that does not expand is likely to stagnate, and the Kodaikanal School for Missionaries' Children has in the past expanded rather moderately and wisely, it seems to me. At the same time I think it has been one of the most economical schools of this character that we have. With the large number of supporting Societies and with the prospect of additions, as seems evident by the joining of the American Baptist Mission which Dr. Wilson reports, the maintenance of this School ought to be fairly well assured.

I am not sure whether the distribution of the Sage Legacy Fund is primarily with a view to endowments or buildings. I do not much wonder that the Kodaikanal School Committee is looking to enlargement of buildings. The building program which Dr. Wilson outlines arouses more confidence since he states that it is not his own only, but that of the Committee. However, when I was in India last year, I had a feeling that perhaps the Committee was going into real estate and building investments more than was necessary. I thought it a little curious for them to have used some of Mr. James' gift to erect a new bungalow simply for the purpose of renting it and getting an income. Possibly this is Dr. Wilson's tendency and the Committee simply follows him. The building program which he outlines with its five different proposals rather looks to me like an enlarging building investment, more perhaps than is made necessary by the requirements of the School. Since Dr. Speer is to be in South India in September of this year and has Kodaikanal upon his itinerary, why would it not be well to ask Dr. Wilson to justify his building program to Dr. Speer while he is there, especially since the latter has close relations with so many similar schools for missionaries' children in other parts of our Mission Field in Asia.

I am afraid it will be some time before the Kodaikanal School can build up an Endowment Fund of \$100,000 from the Missions other than those involved in the present plant. The Interchurch World Movement virus is still abroad in the Mission Field!

Yours very sincerely,

(signed) Wm. I. Chamberlain

WIC:LN

W I M Narrative report Sept 30 1921

ISLAMPUR - Church organized in 1919 3 SS; 9 in district
Schools - we hold the main work of village schools
to be evangelism. 25 boys in one school stood up to show
their desire to follow Christ. Financial stringency leads to
closing schools. Fruit of school work seen in accessions to Church

Villages visited.

One Bible woman.

2006 Scripture portions and 2,488 other books sold.

Hot season tour villages visited 181

magic lantern lectures in 35 places

lantern audiences aggregating 2600

open air preaching in 304 places

open air audiences aggregating 8744

one or more nights spent in 22 villages

catechumen of year before reported faithful till death.

Lack of evangelists.

Medical itineration - Gospels sold for admission to the
physician. 50 rat traps; serum for inoculation. Dispensary in Is
lampur opened in June; heavy work. Outbuildings used as hospital.
Boy blind from birth operated on for cataract received his
sight; happy boy!

First impressions. "Truth Seeking Society."

KODOLI - First impressions; town; mission compound; Mahars; 700
Xns; men's evangelistic work. Bible classes for men and visit-
ing in the homes. Xns in 41 villages, schools in 11. Over
1000 Xns. Hindus ready to listen to the Gospel. Xns for many
years; teachers and preachers from among them. The Xns need a-
wakening and dedication. Experiences in villages; welcome. The
Spirit of God is working among us.

Many answers to prayer. Rain; "Before they call I
will answer." Station force doubled. Kinderg bldg. Farewell
to Miss S G Brown. Sloyd. Sewing. New School building and
increased number of pupils, 329 besides kindergarten. Seventh
grade. Boys from Hindu homes asking for baptism. Boys from
32 villages and girls from 16 besides Kodoli. Church. SS ~~67~~/
over 500; campaign week; Xmas celebration; Easter meetings; regu-
lar work of the Church; constant accessions. Pray.

Two days of school life: Looking up absentees; the
problems of the abc class; progress. Sunday services for chil-
dren.

Work for women. 59 towns visited by Bible women.
Leading bands of voluntary workers; evangelistic campaign week; 11
bands of women, singing hymns, telling their experiences. Every
house in Kodoli visited. Boys and girls help. Easter-Confer-
ence: sunrise prayer meeting; pageant; service; lyrics. Xmas of-
fering. Xn Women's Society: officers, committees; organized
work, visiting illiterate; collecting for poor fund and church bldg
social service comm trying to send away lepers. 113 women enrolled
in Bible study, 72 of these being illiterate. Meetings for caste
women; many secret believers and ardent admirers of Christ. Women
undertaking definite work - meetings, visiting, etc. This vol-
unteer service strengthening the individual.

The good hand of our God upon us.

KOLHAPUR - Touring not extensive; various groups reached.

Bible School 4 year course; 6 mos a year. 7 pupils.

Esther Patton School 236 girls from kinderg thro high school;

6 Brahmin 8 Xn-teachers; campaign week; Sanskrit replaced by domestic science.

Temperance society; W Convention.

ICHS only 15% boys passed matric; Hindu teachers not interested in the success of the school. Number of pupils increasing, now about 100, of these 40 XNS.

Girls' Primary Schools in the city; teachers trained in kinderg work a help; Bible study period loved.

Alice Home for Widows 25 women 42 children. One widow in home since its founding 18 yrs ago has been foster mother to 59 children. Employment of various kinds given to the women.

Bible women - daily visiting and teaching Bible classes.

Hospital for women. Outdoor patients new and returning 8000

Repairs in bldgs

ICHS Bldg almost completed; dispensary being erected at Nipani.

MIRAJ - Church organized 29 yrs ago; 141 bapt 69 non-communic. growth in spiritual strength. 6 SS; Indian Nat Miss Soc 4 CE's YMCA of med students; Dorcas Society; Temperance Society.

Church Bldg - orthodox Brahmin chief has given the site; Rs 20000 from people in America.

Village Xns being regularly visited; bitter persecution; leading Jain friendly, and therefore threatened.

3322 Scripture portions and 843 other books sold.

Bible women work in hospital; patients confess their sinful estate and need of salvation; but Jesus Christ is yours, Mahomet or Krishna ours. Many drink in the message.

Work for women; concentration; 3 villages visited every week. Caste women very friendly. The Gospel message has won its way. Some caste women said, "Give us an hour; do you think the Xns are the only people in this town?"

Education. Bible training in schools. Vita school - for years 30 Mahars, now 170 of all castes. Grants increased in spite of Bible teaching. Hindu teacher so interested in Bible that he asked to be allowed to teach it. Almost all the indigenous Xns have come from a Mang school in Miraj. Work of evangelistic village schools.

Hospital. Incurable cases come after spending money on quacks. 4284 operations. Relapsing fever; cancer; tuberculosis. Concern about the divine Physician. Services; Bible portions on sale. Attendance at all services voluntary. Dr Vail: "Water, water everywhere, but not a drop in Miraj. Yest it rained and rained. Tremendous water problem throughout the year. 4 dispensaries in villages. Motor car essential. 3 dry river beds; on our return 'three more rivers to cross'".

Nurses. Rain; workers; opportunities for service. Course of study. Medical School 45 students 11 missions 9 languages; matric required for entrance. Carry to all India the ideal of furthering the Kingdom of God through the medical work.

135 lepers in the asylum. One sent away apparently freed from the disease. Appreciative of help given. Daily services. "How can you prove that an ox has no soul?" "If God foreordained that Jesus should be betrayed can Judas be blamed?" Home for untainted children; new bldg for them.

RATNAGIRI - Indian force 32 preachers and teachers.

Church - ordained man put in charge and called as pastor at the end of the year. 9 additions to the Church. SS 12 teachers. Church voted to have the giving of the tenth a condition of good standing in the Church.

SS for Hindu and Moham children. 3 village SS Boarding School 44 boys 40 girls; most in primary dept. One hour each day in carpentry shop. A girl from this school took first place among 100 competitors in High School exam in Ratnagiri.

28 boys 32 girls in boarding dept. Widows' Home 12 widows; needlework; hard to meet all expenses Two women baptized after several years' testing.

Opposition to Xn schools. Attendance not large, 22 boys 10 girls in Harrison School; caste children and Moham In this school no conversions; we are waiting for the harvest.

Village schools; some good some poor; 12 in one 7 in second et c. Nationalistic movement causing trouble. Efforts to drive out mission workers have proved vain, now friendly spirit shown.

Touring.

WCTU and Band of Hope organized.

SANGLI - Famine conditions. Mass Movement in villages beginning 1913.

For years no indigenous Xns; then the beginning of these groups; 360 Xns; then constant growth. Dr and Mrs Graham itinerating.

Normal School for village teachers; 28 pupils. Village teachers taught to help in the evangelistic work. 19 village schools.

6 preachers 3 Bible women. Fears that Xns would fall away have not been realized. Failure of rains. Help refused to Xns; houses set on fire.

Acts of injustice at hands of government officials. Xns of criminal caste, but rollcall no longer necessary; 95 Xns in town where rollcall was stopped 10 yrs ago; now a magistrate renewing it in ~~xxxxxx~~ enmit y to Xns.

Industrial and Agric School. # Three furrow plow; modern tractor. Classroom and shop. Sabbath visiting in villages with Gospel message. 20 villages reached in campaign week.

Women an afternoon a week to prayermeeting and Dorcas Soc; sewing garments; offerings.

Kindergarten 20 to 30 children.

SS 150 people; brightest hour of the week.

VENGURLA - Church, hospital, leprosarium, high school, six primary schools. Church - considerable increase in membership. A ~~leper~~ leper

baptize d. Blind evangelist.

Work for women. Bible women teaching in school in morning and visiting in the afternoon. Voluntary workers. Dorcas Society. Hindu women desiring to hear the message.

Itinerating; printed page and spoken word. 93 villages visited. Hospital services, evangelistic work. Medical work, steady growth. 4554 patients, total treatments 16050; operations 1142. Nurses 6.

Nurses' Training School.

High School 11 out of 16 passed matric. 6 village schools.

School registers show effect of scourge of malaria fever and of political fever; detailed review of present political situation. "Life's a fitful fever."

R. G. Speer Esqr., D. D.

Secretary Board of Foreign Missions America.

Honoured sir,

It is a great privilege to us, the Indian Christians, that you have come to Sudhiana - the oldest and historic station of our Mission; it is a greater privilege that you are staying amongst us for a few days; and it is the greatest privilege of all that you are now in our midst. We assure you that our hopes in you are more than fulfilled. We find you not only a devoted and zealous worker in the cause of Christ, but a true friend and an affectionate well-wisher of India. We have learnt from you on different occasions a great deal from the Holy Bible, giving us a new impetus in consecrating our lives anew for the service of our Lord. We all are very glad to see you today in our midst, and are sincerely most thankful for honouring us with your kind presence.

We see in you not only the Secretary of the Board of Foreign Missions, but more than that - the representative of the Presbyterian Churches in America. This brings us to a close relationship with you and the Churches whom you represent. Seeing you in our midst our hearts are touched and are filled with filial love and joy. Your presence here is not only a source of joy to us but we feel proud of you. We realize that the Christian Churches in America have not forgotten their children and that they always have at heart the spiritual welfare of India.

We do not count upon your coming to us as accidental, but providential. We fully understand that our Lord has given us a golden opportunity to give vent to our feelings of gratitude and love, thereby lightening our burden of obligation and indebtedness which we owe, undoubtedly to our parent churches in America.

Finding you just the right person we humbly and respectfully approach you and request you to kindly convey our sincerest feelings of gratitude and our warmest affections to our Parent Churches in America for the manifold God's blessings received through them. Please tell them that we are not only indebted to them for the best education but they have given us their best men for our example. We are especially most thankful to them for the greatest blessing of all - the Bible - in which we, our parents and our forefathers have found the highest honour and the riches which fail not, that is our Lord Jesus Christ.

Please tell our parent churches in America that the inestimable good done to us can never be repaid. All that we can do is, "Freely ye have received, freely give." Our fervent prayer is - "May our Heavenly Father bless them and preserve them from all evil and give them His everlasting reward. It is the sanguine hope of us all, that we shall see the heads of our Parent Churches adorned with the laurel wreath of India on that Great Day, and hear it said that the Churches of America are one of the finest and noblest armies of our Lord, because they have won India for Christ.

Please tell the Presbyterian Churches of America that the dollars spent and the men given in the past in laying the foundation and upbuilding of the Kingdom of Christ are not lost, but that it is ever growing and expanding, and in time you will hear it pronounced that India is an integral part of the mighty Empire of our Lord.

Please tell them that the kingdoms of Egypt, Assyria, Babylonia, Phoenicia, Carthage, Greece, and even the mighty

empire of Rome, on historical evidence, rose and miserably fell for ever; please tell them plainly that even the wealth, the power and the great resources of America which are not spent in Christ will vanish for ever, because the Preacher says "Vanity of vanities, vanity of vanities, all is vanity", but the men and money spent in Christ will never die. It is our firm belief that the Bible is not a myth, Christianity not a farce, and Christ not an imaginary being, but they are rigid facts, and stern realities. Christ is our living God, and Bible is the Word of God.

It is said of Sir Walter Scott that his body lies in the grave but his soul is still marching on. How far it is true we can not say, but we say, with emphasis and truth that the army of missionaries which our Parent Churches in America have been sending out, batch after batch, every year to India, though no doubt many of them have fallen asleep, and their mortal remains are lying with us, yet they are living, speaking, and preaching Christ in us up to the present day and will go on preaching and teaching through generations in ages to come.

Finally we make one request through you to our Parent Churches in America and it is this - To win India for Christ, because it is through them that Christ has claimed India, our Mission history tells us so. American missionaries were the first who waged war in Northern India, and the battle is raging in all its ferocity. It is not ended. Satan is making frantic efforts to dislodge us from our position. India is in throes and in unrest seeking hopelessly prosperity, peace, and comfort in worldly things: in almighty dollars, in their intellect, in Western science, in their leaders, and in an ideal democratic government, but they are nowhere to be found except in our Lord Jesus Christ, who is the Prince of Peace and the fountain-head of every God's blessing. We fully hope that our American Parent Churches will, on no account withdraw from the battlefield and leave the battle indecisive when the victory of our Lord is sure and certain. It is the most difficult task that is worth doing, easy work every one can do.

Sudhiana (Punjab) }
20th October 1921. }

The Indian Christians of Sudhiana.

From

The Principal

The College,
Kottayam,
Travancore.

Dec. 2 1921.

My dear Spencer

It is nice to get a letter from you after all these years - Liverpool 1895. But sad to realize that you are in the land: & get us men unlike & meet.

My love to hering.

1. About Church & mission. In this mission we have just recommended the step I approve: the dissolving of our 'Conference' (our governing body), & the placing of all missionaries & mission funds from ^{England &c} ~~England~~ (other than missionaries' personal allowances) under the Diocesan Council consisting of all clergy & lay representatives elected by the congregations. The D. C. will create & direct & remit ^{their} pay to all missionaries. The existing personal independence of the heads of institutions is to remain intact. Principals of institutions are in sole direction of their institutions except that

From

The Principal

The College,
Kottayam,
Travancore.

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The Diocesan Board of Education will 2. audit the annual accounts; 3. receive all appointments, suspensions & dismissals for confirmation; 4. fix fees, salaries & the educational rates of the institutions. The property of Churches, Parsonage & Parish Schools is to be handed over to the Diocese.

I look forward myself to serving as a lecturer under the Indian Principal ^{of Indian primary school} of the recently started Union Christian College at Alwaye.

2. About-Conscience Clause. [I was preparing, without any ~~desire~~ suggestion, direct or indirect from the Bishops, to make our religious teaching less voluntary, as we are in effect a high school area. The College & all the 4 high schools of Kottayam, with ^{over} 2000 pupils, of whom a third are boys, are under the Churches. The student-population has been very restricted here.

From

The Principal

The College,
Kottayam,
Travancore.

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In a strike against the raising of Government fees, the
causality had to change the student in the capital. Had
my plan for voluntary teaching proceeded, all of
us are confident the results might have been
student would have remained in our classes, only
with added zeal; - with many teachers & might.
But before I had been here a month, with
strict against Bill teaching.

Me. has given us the worst-imaginable start.
None the less, though we have only had voluntary
classes for two months, already $\frac{1}{5}$ of the Hindu student
in the College are attending, & conversations with
them reveal that many more will do so. The
change only began a fortnight ago, when the
first handful of Hindu, began to attend again.
All does are confident that in a year or two

From

The Principal

The College,
Kottayam,
Travancore.

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at least the great majority - will be attending; & why.

The only alternative is to welcome the opening of an alternative school, & surrender to immense privilege we now enjoy of educating all the youth of the place.

The greatest gain of the change to the voluntary method has been the new life & power put into the B.H. teaching. For the first time teachers are asking for books, syllabuses, preparation classes & devotional meetings!! Still more marked is the new sense of vocation. Teachers feel that only the attraction of Christian life & spirit in the B.H. classes & lay formed, that is going to bring students to their classes. They are thrown back once on Christ.

None of the staff would consent to go back to the old system, I fancy. We are of one mind, & confident. Opposition of Christian opinion was temporary & uninstructed, & is now all gone.

From

The Principal

The College,
Kottayam,
Travancore.

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Two considerations remain. (1.) In schools, when parent, not pupil, has to decide, it is difficult to bring influence to bear on parent, except by house-to-house visitation, which we are beginning, & which will be a great gain.

(2.) Residential institutions alone will be able really to carry through successfully a voluntary system of religious teaching. Under residential conditions there is no quarrel. With the right men, we shall succeed.

Generally speaking, our malabar institutions have been & remain my solution.

We have never received permission from you. But we are not a mission, but a Christian community & friend of the State which has to live on terms of brotherhood, not-compulsion, with their fellow countrymen.]

Yours sincerely,
W. K. C. C.

P.S. In this may be some use.

ADDRESS OF WELCOME PRESENTED TO DR. ROBERT E.
SPEER AND PARTY.

Dear Dr. Speer and Mr. Carter,

It is with very great pleasure that we, the members of the Rakha and Barhpur Churches, have gathered together this evening to give you and your party a hearty welcome as you visit this, one of the oldest stations of the North India American Presbyterian Mission. We have long looked forward to your coming and are happy to have you in our midst today. We have heard a great deal about you and your work and have long held your names in great respect and admiration. We know something of what our Indian Christian Community owes to you and your unremitting efforts in our behalf for so many years, and wish to express our thanks for all you have done. We hope that your visit to India will help to increase our missionary enthusiasm as well as that of the church in America.

When we think of the few missionaries and the handful of Indian Christian workers who began the work for Christ here, of their personal sacrifices and labours, of the martyrdom of some in bearing testimony to their ~~XXX~~ faith, we find cause for great thankfulness now, for God has been good to us. You may see how greatly the work has developed in the years that have passed for now many forms of Christian work are being carried on here. We have, in addition to the work in the district, our high school for boys, an industrial school, girls' middle school at Rakha, boys' boarding house, a hospital, ~~XXX~~ a primary school for girls in Farrukhabad and another one for boys in Barhpur. Here in Barhpur the number of those who attend the services in our church has grown so large that we find the building inadequate to hold the congregation on special occasions and we wish that we had a larger building like the church at Rakha.

G. H. ...
It is not our intention to touch here on matters which may be controversial, such as the relation of the Indian Church to the Mission, but we cannot help expressing our appreciation of the sympathy which has made you come to India to study the problems on the spot, and for helping to devise plans for greater cooperation and more cordial relationships between the Indian Church and the Mission, so that ^{the} work of evangelizing this land may be accelerated and everything may

redound to the glory of His name.

We are confident that your visit to this land will be fruitful of results which will help to smooth over present difficulties and lead to greater support and sympathy. We are glad to have you in our midst so that we may meet you personally, and will remember your visit to our station for years to come, and hope that we may have the pleasure of meeting you here *again.*

And you, Dr. Ewing, we welcome back to Fatehgarh with pleasure. It is a homecoming for you for we cannot forget that it was here that you spent some of your first years in India, before leaving to take up your duties in a wider sphere. We all know what you have done in the educational ~~world~~ world of the Punjab and in the Mission work of this land. Your name is well known wherever Missions are known, and we are proud to recall that you started your work here. We are glad that your duties as Secretary of the India Council bring you here frequently and we hope that we may often have the pleasure of seeing you in Fatehgarh in the future.

We trust that all of you as you go away from here will carry with you pleasant recollections of Fatehgarh and of us, your well wishers,

The Members of the Barhpur and Rakha
Congregations.

Dr. Speer.

Honoured Sir,

/4

We the members of the Ludhiana Presbytery representing 13 Churches within our bounds accord you a most hearty Welcome to our Church and Country. We welcome you first as one in the Service of our Lord and Saviour, and then as the representative of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., a Church which has showed towards us a Christ-like Love in sending to us the Gospel of Life and Salvation. You spared neither your money nor your men, but gave them both freely and without grudge. Your representatives, the Missionaries, suffered every sort of privation in bringing to this land of ours the Light and Salvation we needed sorely. It is due to your deep love and untiring zeal that the Presbyterian Church in North India is established and is growing, and is presenting the Word of Life and Peace to the millions of this part of India. We can not repay you for the exceedingly great blessing you have brought to us. May our Heavenly Father and our Lord Jesus Christ repay you for it in his Eternal Glory.

We hope and believe that this visit of yours will prove an equally great blessing to our Presbyterian Church in India by opening a way for the full exercise of our talents. No doubt the Presbyterian Church has taken root in this land, but we are still depending on you for assistance in the development of the Church. It is our desire so to strengthen the present Church spiritually that she may become a strong sister of the Churches in Europe and America, and be the Master's instrument to lead India to Him. This goal is the centre of all our hopes. We are happy in the recollection of past relationship between the daughter in India and the Mother Church in the United States, but growth involves change and we feel that the future relationship must be different from what it has been. To this end we are here today in the Providence of God to study together the ways and means of the speedy realization of the above-mentioned goal.

It is not our wish that you should leave us now but we request you to invite us to share with you your present responsibilities; not that we seek power or authority for its own sake, but we crave for the training necessary to the full growth of the Indian Church.

Now we humbly request you to accept our hearty welcome and convey our deep love and gratitude to our brethren in Christ whom we love though we have not seen their faces.

The blessing of our Lord Jesus Christ, the Love of God the Father and the fellowship of the Holy Spirit be with you and those whom you represent.

Your Brethren in Christ,
The Members of the Ludhiana Presbytery,

Saharanpur, North India

The 1st. Dec. 1921.

By order of the Presbytery.

P. K. Sircar
Moderator.

REPORT OF THE COMMITTEE ON SOME SPECIAL PHASE OF
DISTRICT WORK STATISTICS.

NAMBARDARS.

The inquiry into the work of the nambardar system in the twelve districts of the Mission and the Mission Fields of the two Presbyteries has led to the feeling that its value to the Christian Community is not fully known in some localities. But district superintendents do speak emphatically of the very great value and need of having nambardars. One says, "The lack of nambardars, or chaudies, is one of our big defects. Some of our Padris appose the system on the ground that its disadvantages outweigh its advantages. They say it leads to jealousies and quarrels and splits the community into factions." But another says, "While there is a tendency to make the nambardar proud and superior, he also takes responsibility, tries harder to be an example and achieves more good than harm. They have done good work in keeping down dissention and strife."

The dangers and difficulties connected with the establishment of nambardars are no proof of their ineffectualness, but in the facing and solving of them have brought the blessing desired to the people. In Ferozepore some of the nambardars have had to be disciplined severely. Some of them have been deposed and afterwards re-instated, and it has always had a wholesome influence on the people. The rules in the Minutes about the appointment of nambardars provide for the selection of picked faithful wise men. Rev. Mr. Paul, of Kasur, in his suggestions emphasizes this, but we do not have ideal material from which to choose. Mr. Ross, of Saharanpur, writes that they have very few men who would be at all fit. However, he "hopes that we may be able to find a few men soon who can be prepared to become nambardars."

But what can these men do for their communities? First let us see their duties, in the Minutes of 1917, page 30,

(a) The Chaudri should lead in the conduct of worship in his own community and in evangelistic work.

(b) He should help to raise and collect contributions and in other ways bear responsibility for the temporal needs of his community.

(c) He should help in maintaining Christian discipline in his own community.

(d) He should bear his share of the wider responsibility of the District Panchayat.

(e) He should continue his training both at home and in such Jalsas, Summer Schools, etc., as may be arranged for that purpose."

In addition to these duties printed in the Minutes, two reports sent in suggest another function, i.e., that of awakening the people to the responsibility for the primary education of the Christian children of the villages. It is in this way that the foundation for self-government in the village church is laid.

Among these unorganized group of believers, there are no church sessions or elders to deal with the people. The people, too, would not be so ready to recognize its authority as something foreign to their life. But they do know and honour nambardars and panchayats, and fear their judgments. In Ferozepore, village matters are seldom settled without the aid of some two or more leaders from their own people.

In Kasur and Lahore Districts the nambardars take the full responsibility for the collection of the village offerings, and with marked success. In a few other districts they help. The consensus of experience is that the offerings should only be collected by them in sealed boxes, and not left loose in their hands. These boxes to be opened by the district superintendent in the presence of the nambardar. At the nambardars' jalsa held last June in Kasur over Rs 600/- was brought in by the nambardars in these sealed boxes.

Now as to the methods used in the various districts for the training of their nambardars. Many have their workers teach and prepare them on their visits to the villages. All but five stations have held schools for their nambardars, and some of these have had two schools within the last year. Another way of teaching them is to make much of them while on tour, and encourage them to help in the preaching in nearby villages, and to hold meetings with them within the circle camped in. Another feature, and one often overlooked, is to pray with and for nambardars when they come in to visit or on business. Some have been sent to the Moga Convention.

Special attention is called to the training of nambardars in Summer Schools. Nearly all district missionaries are holding schools for them. Mr. Harper says about their schools that "a series of Bible stories are taught in classes and a prize given to each nambardar who can repeat all the stories taught. With practically no exception, each nambardar attending could tell all these stories. At the same school there are conferences and discussion on village problems and nambardars' work. Instruction is also given in preparation for the admission to the Communion, instruction in praying and on giving. A vote is also taken on the use of the offerings of the district." In Ferozepore for the first few years, this too was the procedure. Several courses from the Gospels, one from the Acts, and one from First Corinthians were

taught. Now all the meetings are in the form of open meetings or conferences, as the same time teaching them the Christian Endeavor Methods and such portions of the Bible as they are expected to use in their village Christian Endeavor meetings. At the last two Conferences in Ferozepur District, nambardars have been taught to take part and lead meetings by throwing open every meeting after the first brief talk, for anyone to speak. Those who do not speak to the subject are asked to sit down, but the timid are encouraged to speak. This method has proved most effective in breaking down their reticence, and getting them to tell to others what they have been taught. The preachers are requested to say little and give the villagers a chance to speak. The best speeches at the last conference were not made by the paid preachers or trained licentiates but the the trained nambardars. Interest so grew that the villagers themselves requested that at the close of each meeting the topic for the following meeting be announced so they might prepare something to say.

Nambardars cannot be given an office and then let go. They must be taught further or they will degenerate. They must be given work. It is a good plan to have them report at these conferences on what they have done.

There are Christian Endeavors organized in the Kasur and Ferozepur Districts. In Ferozepur, at first, we had little faith in the workableness of the C. E. plan in the villages. And it is true they will not work among Christians who first have not been taught, but once having been taught and made to experience the things of Christ, they need some kind of religious services in which they are able to take part and tell out their experience, or teach others what has been revealed to them from His Word. Sunday Schools and Church services give no opportunity. The Christian Endeavor Societies in their simplest form meets this need as nothing else does. In Kasur District they are meeting a very deep need also.

Barrows Report

To District Comm. for all the
minerals

Am 2/11
A L L A H A B A D,

5th December 1921.

My dear Mr. Speer,

I wrote to Mr. Carter the Monday after the Saturday you spent with us expressing my regret that I allowed the inspection of Bethel Hostel and the houses in the Katra Mission Compound by you and him to be crowded out by the Presbytery. The feeling in the Presbytery that whole day was so intense that other things slipped out of my thoughts, among them the Hostel and houses, much to my regret.

You asked me how much ~~time~~ time I gave to the village, and I answered, very little. The rent of the fifteen houses is collected by Mr. Kali Charan, a Christian teacher in the Katra Mission School, and the most of it is expended in improving and keeping the houses in repair, he looking after the repairs, or the occupants of the house himself making them and deducting ~~in~~ the amount expended from the rent. All that falls to me is to sanction the repairs and check the accounts, the receipts and expenditure not far apart.

The occupants of the houses are two of our Preachers; two Bible women (pensioned); a teacher in the Katra Mission School. Most of the other occupants are employed in ~~the~~ Government offices, in the Bible and Tract Societies and in business. Three of the occupants are Elders in the Katra Church. This will give you the character of most of the occupants.

I would have been glad again and again to have been relieved of this general Superintendence, but the missionaries living at Katra have always had charge during the seventy years and more that we have owned the property, and no other arrangement seemed to promise so well for the interests of the Mission and of the Christian community. I have tried to administer

this trust in the interests of the families occupying the houses. A few years ago I counted fifty boys and girls under fifteen years of age, the children of Christian residents of these houses, and so I have not felt inclined to condemn myself for giving a little portion of my time to the bettering of the houses of the fathers and mothers of these children, nor have I felt inclined to raise the rent in these hard times, although the market value of the rent of such houses has greatly increased in recent years. A jury of the residents of the village would be practically unanimous in the verdict that most of the houses are a hundred per cent healthier and more comfortable than they were fifteen years ago. The presence of about fifty ~~xxx~~ Christian children in these houses, most of them in school, has been my comfort in giving the little time I have to looking after them, and also my justification for not raising the rents, as urged by one and another member of the Mission.

Perhaps it may be ordered that you and Mr. Carter will be here during the meeting of the General Assembly, and if so it will be a great privilege to see you once again and to have you in our home. There are messages you passed over into my heart while here which I will always link with you.

With great regard
 Yours affectionately
 J. J. Lucas

18, Clive Road,
Allahabad, 21st December 1921.

Robert E. Speer, Esq., D.D.,
Clive Lodge,
1, Waudhby Road, Bombay.

My dear Dr. Speer,

I am in receipt of your letter dated the 19th instant from Jhansi.

Mr. Alfred Nundy, Barrister-at-Law, an Indian Christian, read last month at the Provincial Conference held at Meerabad a paper on the Political Situation of India as it affects the Indian Christian community. I am sending you separately a few copies for your information. The Conference itself passed the following resolutions:-

"That this Conference is of opinion that more propoganda work in the interest of the community is necessary and essential and therefore authorises the Executive Committee to take such steps as it thinks will fall in line with the suggestions made by Mr. Nundy."

I do not recall just now any other action taken by any of the Provincial Conferences or the All-India Christian Conference. But I am sure it will be considered at the meeting next week of the All-India Christian Conference at Lahore.

Now that you are about to leave India I wish to thank God for sending you in our midst and for the inspiration which you have brought to us. It has been a real joy to meet you and to confer with you.

You must have seen the different problems which are to the forefront these days, and I hope you have been impressed with the desire on the part of the Indian Christians to co-operate with the Missions and foreigners. I do pray that God may prevent anything happening which might make a change in this matter.

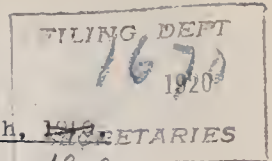
With best regards to you and to Mr. Carter,

I remain,
Yours very sincerely,

W. M. M. M. M.

J. C. R. Ewing

Chd



extract of letter of Dr. J. C. R. Ewing to Mr. Speer dated April 9th.

(Original letter in file # 1033- 4)

1919

I sent to you some little time ago a number of replies which came to me in response to a very brief questionnaire, which I sent out to the representatives of some of the larger missions, making enquiry as their practice with reference to educated Indian workers. I send herewith one lately received from Rev. William Carey, the grandson of old Dr. Carey, also a questionnaire lately issued by Rev. C. W. Gough of the C. M. S., Punjab, in which he enquires as to reasons for the paucity of men seeking the office of the ministry. Later on, I shall probably be able to send to you a synopsis of the replies which he will receive.

Copy.

CHURCH MISSIONARY SOCIETY.
Punjab & Sindh.

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SECRETARIES

THE NEED OF MORE INDIAN CLERGY.

At the present time one of the greatest (perhaps the greatest) needs in order to increase the influence and spiritual power of the Indian Church and secure the effectual evangelization of India is an increase in the number of Indian Ministers of the Gospel of the right kind, men able to influence others by their own lives, example, and spiritual power. For some congregations well educated and cultured men are needed, but amongst the masses of village Christians men of humbler attainments may be able to exercise an even greater influence on account of the closer association with their people, which is possible for them. But both, if they are to do the work for which they are needed, must be filled with God's Holy Spirit.

But we are not getting these men in the numbers in which we need them. Why is this?

The Punjab Central Mission Council of the C.M.S. recently appointed a Committee to make inquiry into the causes of this lack of men, and if possible to find a remedy. As convener of that Committee I am issuing this circular letter in the hope of obtaining information which I may lay before that Committee, and I shall be deeply grateful to all who will in response write to me fully and frankly on the subject.

As the subject is a general one and opinions expressed will not refer to any individual, there is no reason why there should be any hesitation in speaking frankly. It is quite possible to speak lovingly even when speaking frankly. We may go further and say that often it is an act of the truest love to be frank. So in dealing with this question, if it be thought that the fault chiefly lies with Europeans, let it be clearly stated; if with Indians, let that also be clearly stated. Whatever be the cause, let us try to find it out, and to discover a remedy somehow; for the question is of vital importance for the salvation of souls.

Though probably this is not realized or generally understood, I believe that every missionary in India longs to see the day when there will be such a supply of Indian Ministers, that there shall no longer be any need for Europeans to be the Pastors of or to direct or control Indian Congregations. We are not afraid of being out of work. The needs of the Lord's Harvest Field and the extent of the vast unevangelized districts still existing in India are far too great for that.

In order to focus the discussion on what seem to me the most important points I will first of all mention certain facts, and then point out certain difficulties which have to be met.

SOME FACTS FOR CONSIDERATION.

In the C.M.S. Punjab, Sindh and N.W.F.P. Mission at the present time there are twenty-two Indian Clergymen. Of these at least 17 are converts and not more than 5, if as many, are the sons of Christian parents. Only one is the son of a Clergyman. Why is this? In England the Clergy are often, though not by any means entirely, the sons of Clergymen, who have been attracted to take up this work by what they have seen of their fathers' life and ministry. How is it that the sons of Indian Christians and specially of Indian Clergy seem to have so little desire to become ordained Ministers of the Gospel?

Of recent years most of the Indian Clergy who have been ordained in the Lahore Diocese have been elderly men. Young men have not been available. What is the reason of this? Is it that the position, status, authority, and opportunities offered to Indian Clergy are insufficient? It can hardly be this, because the position of a C.M.S. Indian Clergyman in the Punjab is in all these respects exactly the same as that of his European brother. The only difference is in the amount of salary. All Indian Clergymen can be in independent charge of a station or district, and as such have the same status and authority as a European would have if in charge of that District or station. At the present moment there are 9 Indian Clergymen in independent charge of such districts or stations. An Indian Clergyman is a member of his District Mission Council in exactly the same way as the European, and he can be elected Chairman of that District Mission Council, and as such have the right to visit and inspect the work of all the stations and districts of that D.M.C., whether they are in charge of Indians or Europeans. The Lahore D.M.C. has on several occasions had an Indian Chairman, and the present Chairman is an Indian. It can hardly be the case then that young men who feel the call to ministry are kept back, because they would be in an inferior position in regard to status, authority or opportunity.

Is it then that the salaries are insufficient? If this is so, let it be clearly stated and if possible put right. Let Indian laymen say clearly what in their opinion the salaries of Indian Clergy should be.

DIFFICULTIES TO BE OVERCOME.

In this connection it should be remembered that the higher the salary the more difficult it will be to prevent the Indian Clergymen from looking to and to some extent being controlled by a foreign society. We all desire to see the Indian Church self-governing, self-supporting, and self-propagating. This will never be brought about until we get a sufficient number of Indian Clergymen of the right sort, but it will also be hindered by too great a dependence on a foreign society. What we need is to find some solution which will overcome both these difficulties. Is the solution to be found in some system of grants-in-aid from the missionary societies, something like the grants which Government give to our schools, which would for the present give the Indian Church financial help, but would leave the actual decision of the amount of salaries to be decided by

Indians? In order that such a system should exist, the authority must be largely in the hands of Indian laymen. It would not be right that Indian Clergy should be placed in the invidious position of having to vote about their own salaries. European Missionaries never have to do this, as all such matters in regard to them are decided in London.

We wish to deal with this matter as soon as possible and therefore I shall be glad if those who can help us to solve this difficult problem will let me have their views as soon as possible. I shall be glad to have suggestions not only in regard to the general principles involved but also in regard to details such as what the salaries of the Indian Clergy ought in Indian opinion to be.

Sd. C. M. Gough,
Secretary, C.M.S., Punjab & Sindh.

*To
with
ministry sent
W.C.C.*

BAPTIST MISSION, BARISAL.

FILING DEPT
JUN 28 1920
1674
SECRETARIES

REV. W. CAREY,
SUPERINTENDENT.

No. 1368.

March 29th, 1919.

To:-
The Rev. Dr. J.C.R. Ewing C.I.E.,
Lahore.

My dear Ewing,

Your letter of February 15th.

1. There are seven men (of whom two are Probationers) in connection with our Bengal Mission who are under appointment direct from London though they have never been out of India. There are also two others, one in the North West Conference and the other in the Orissa Conference.

2. These brethren have precisely the same status as ourselves, though on a lesser allowance. One man, in addition, who was educated in England and sent out from there, has married an English Missionary wife, and I believe draws the same allowance as ourselves. The Bengal Conference has approved the idea of opening the ranks to women also, as soon as suitable applications are received.

3. I am posting you a copy of a Report presented to the Bengal & Assam Rep. Council of Missions this week, which contains information that may be useful to you. Also a Paper I read two years ago at our Conference which will give you my own point of view. It has resulted in some advance regarding Church representation in our Mission Committees and Conferences. The need of making suitable arrangements for students of Serampore College when they have taken their B.D. degree, complicates the problem and we do not quite see our way yet.

Yours with kindest regards,

William Carey

*Action of Boys School Com. Punjab
in letter of Educationist.*

I. Resolved that we approve of the principle underlying the Saharanpur scheme of cooperation between Church and Mission.

II. After consideration of the letter of the Indian members of our Committee alongwith the Saharanpur scheme for a Joint Educational Committee, the following resolution is proposed:-

RESOLVED that in view however of the present constitution of the Presbyteries and looking forward to the time when the entire work of the Mission will be made Church-centric, we have after a lengthy discussion almost unanimously come to the conclusion that so far as the method of electing the Joint Educational Committee is concerned, we strongly recommend the adoption of the following scheme for the next three years only. --

III. RESOLVED that the Joint Educational Committee be composed as follows:-

1. All principals, managers, and headmasters in our High Schools, members ex officio.

2. Four Indian Christian professors and four American professors of Forman College, of whom one shall be the principal, to be elected by the Board of Directors of the College.

3. Four members to be elected by the Presbyteries, one American and one Indian by each Presbytery.

4. Equal representation of the Indians and Americans is to be maintained. The Mission shall elect Americans to equalize their number and the Presbytery in which the vacancy occurs shall elect the Indians to equalize their number.

IV. RESOLVED that the decisions of the above Committee be final in all matters relating to the High Schools of our Mission.

Copy

To

The American Presbyterian Mission,
Punjab.

Through

Rev. F. B. Llewellyn,
Chairman,
Boys High School Committee,
Lahore.

Dear brethren in Christ,

Allow us to state, in all friendliness and brotherly spirit, that we, the undersigned, share the general feeling that the spirit of cooperation of the Mission towards its fellow workers is not what it should be. The Headmasters especially feel that their whole hearted and strenuous efforts, their zeal for their work, and their faithful, loyal and successful services are not fully appreciated; they are not shown desired and deserved amount of sympathy; little attention is shown to their legitimate needs and aspirations, and, sometimes, material motives are unfairly attributed to them. The very machinery created by the Mission for a consideration of their work along with that of others engaged in the High School work has been criticised by our Missionary friends, though no substitute has been provided for, so far.

It was in the year 1912 that Headmasters and some Indian Professors were invited to participate in the deliberations of Educational questions affecting our schools in a sub-committee of the Mission. Eight years experience has shown us that our position in the said Sub-committee is anomalous, and at times humiliating and embarrassing. The Constitution which allows the American Members, mostly comprising of persons knowing little and having no experience of the working of our Educational system in this country and with no knowledge of our Schools, to accept or reject the recommendations of the sub-committee, at the entire exclusion of the Indians, is defective, to say the least.

We therefore desire that an Educational Council should be formed consisting of:-

- (1) All the Principals, Managers, and Headmasters.
- (2) Three Indian Christian Professors and four American Professors of the Forman College elected by the Council.

The decision of this Council in all Educational matters relating to the Boys High Schools should be final. Failing that, we find it incompatible with our dignity and self-respect to continue to be members of the Boys High School Committee.

We are,
Dear friends,
Your fellow-workers in His field,
(here followed the signature of the
Secretary, Boys School Committee,
together with eight other signatures)

As it is manifest that there is much discontent in the Indian Christian Community and an insistent demand for a share in the control of the funds and work of the Mission, especially of the evangelistic work ~~of the~~, which ^{it} is conceived ~~to be~~ ^{should} ~~to be~~ be conducted by ~~Church~~ representatives of the Indian Church, therefore ~~that~~ ~~while we do not recognize~~ ~~on the part of the Indian Church to demand any control whatsoever~~ ~~of the work missionaries have built up and are carrying on~~ ~~for the people of India, yet~~ ^{in order} to meet these desires in part at least and to bring about more of content ~~amongst them~~, and ^{in order} to the developing ^{we may hope, of the greater service of Indians by the Indian Church:} ~~of their greater usefulness to trust;~~

- Resolved that the Mission recommends to the Home Board ~~that~~
- (1) that all work, workers and monies budgeted for under Class IV. in our estimates be transferred to the two presbyteries in the bounds of our Mission, and the Mission's connection therewith cease entirely.
 - (2) That this grant of money be considered in the nature of a grant in aid intended to encourage and help the Indian Church and develop a vigorous self-supporting, self-propagating Church, and that it be decreased each year by one-sixteenth ^{1/32 (?)} of the total grant made the first year.
 - (3) That this transfer is made without reservation by the Mission, ^{to be used by the Presbytery in whatever manner and in whatever work it deems best;} and that the Mission shall henceforth have no concern with its management by the presbyteries save so far as the Home Board may desire its advice and reports on that management, the Presbytery to have direct dealings with the Board and not through the Mission. ^{and its estimates to go not through the Mission but directly to the Board.}

(2)

(4) This transfer of work and funds to the presbyteries shall not in any way affect the right of the Mission to open and carry on, ~~whatever~~ new work of the nature ^{same} ~~of that provided for under its~~ ~~Class IV~~ if it desire to do so, as this is ~~the chief form of the missionaries' service of the people of India.~~ a chief form of the missionaries' service of the people of India.

(5) Any missionary desiring to identify himself more closely with this work of the Presbytery than he can do while in connection with the Mission shall be at liberty to be transferred by the Board at his request to the Presbytery, with him to ^{to the Presbytery} go all estimates for him ~~or her~~ in classes I to III.

Ans. Dec. 19, 21

"It is the judgment of the Mission that the funds now contributed by the Board for evangelistic and pastoral work viz. class IV, should be made over to the Presbyteries and the Synod, for expenditure through committees of their own appointment - the Council of the Board specifying the conditions on which the grants are given to the Presbyteries and Synod".

Advantages of this proposal:-

It uses the Church machinery that we have. It does not necessitate the creation of new untried machinery. It is a frame work strong, tried and elastic. It makes all church work Church-centered rather than Mission - centered. It removes all ground for the charge that the Board of Foreign Missions discriminates in favour of the foreign missionary members of the Presbytery by putting its grants for evangelistic and pastoral work largely in the hands of foreign missionaries to the exclusion of the Indian members of Presbytery. It places the foreign missionary engaged in evangelistic work in the environment of the church to use his gifts for the building up the church and through it the evangelisation of Non-Christians. It promises ^aequality, unity and fellowship between the members of the Presbytery, the unity and fellowship which bring fruitfulness and blessing.

My dear Mr. Speer,

You may wish to file away another "Plan" for the administration of the funds contributed by the Board for Pastoral and evangelistic work, and so I send a copy of the plan I proposed at our Mission meeting, and though it got only a few votes in the Mission it is the plan which I have reason to believe would be welcomed by the Indian Church. This plan ignores race distinctions, in the administration of evangelis-

tic work, leaving to the Church through its Presbyteries, Synod and General Assembly the power to select its evangelistic Committees without regard to their being foreigners or Indian, and without reference to the number of each nationality on the committees. It is the plan I advocated in the joint meeting of the Missions at Ludhiana in 1891 when Dr. Gillispie was present, and in my best moments I came back to it as embodying the spirit and plan which worked so well when there arose a murmuring of the Grecians against the Hebrews. A plan which worked so well for the Hebrews as well as for the Grecians, and which gave a fresh impulse to the evangelistic spirit of the whole Church, might be tried by us. Any system of "Diarchy" in the control of our Church and evangelistic work is ~~unworkable~~ doomed to failure, it seems to me, and hence I come back after every study and experience of the 'Diarchical' systems of controlling our Church and evangelistic work convinced that they will fail. Hence this effort once again to heal the breach between the foreign and Indian members of the Church, Presbytery and Synod. The leaders in the Indian Church will respond to this trust in them on the part of the Board of the American Church. I have no ground for hope that they will respond to any form of control of the evangelistic work of the Presbyteries and Synod which gives authority to the Foreign Board or Mission to appoint a certain number of men and women on the evangelistic committees of the Presbyteries. They may accept compromises of one kind and another, but these will only be ~~pl~~ poultices and the wound will break out afresh. Why not then cease the controversy and hand over to the Indian Church, preferably to the Synod as the body best able to control and coordinate the evangelistic work of

of the four Presbyteries, the grants in class IV now given to the Missions for evangelistic work. The Board can lay down whatever conditions it thinks wise to see that its grants are used for the objects they are given, but once given the administration of these grants should be left entirely in the hands of the Presbyteries and Synod.

With great regard

Yours affectionately

D. J. Lucas,

— / —

To,
The Rev. R. E. Spier D.D.
Secretary of the Board of Foreign Missions of
the Presbyterian Church in U.S.A.
Punhala.

Respected Sir,

The Kolhapur Presbytery at its last meeting appointed a Committee to present to you a decision of that Presbytery when it met in Islampur on the 13th of Oct. 1921, on the scheme of Saharapur Conference about the relation between the Mission and the Indian Church. We the members of the Com. therefore lay before you the said decision that you may take the same in your kind consideration.

The whole scheme of Saharapur Conference is adopted except the following:—

"In the recognition of this principle there should be some ratio between the gifts of the Church for Missionary work and the share she takes in the administration of funds from America." (Page 2 last sentence of 6)

"That representation shall be based upon the amounts contributed by the Board of Foreign Missions and the Presbytery respectively. If the Presbytery contributes for Pastoral and evangelistic work within the bounds of the Presbytery $\frac{1}{3}$ of the total spent by the Presbytery and the Board for such work,

This plan may be adopted, and the Presbytery shall have the right to elect Indians as members of the committee up to $\frac{1}{2}$ the total membership of the committee. As the contributions of the Presbytery increase a different ratio of representation is to be worked out." (Page 3 Third column of 1st Section)

Panhala.
31/10/21

Arund L. Pughalwal.
Clerk of Presbytery.

Lahore

Dec 12, 21

The Committee appointed by the Lahore Presbytery in connection with Dr. Speer's visit met twice. The following were present at the first meeting:—

1. R. B. P. N. Dutt
2. Rev. H. D. Griswold
3. " A. V. Mahaboo Dass
4. " P. D. Paul
5. Principal Jamaluddin
6. " K. R. Rallia Ram
7. Prof. R. Sirajuddin
8. Rev. Golak Nath
9. M^r. Golak Nath
10. J. Durga Parshad

R. B. P. N. Dutt was unanimously elected as the Chairman of the Committee and J. Durga Parshad as Secretary.

The second meeting came off on Thursday, 8th December, 1921 at the house of M^r. K. R. Rallia Ram. The following attended the meeting:—

1. R. B. P. N. Dutt
2. Dr. H. D. Griswold
3. Principal K. R. Rallia Ram
4. Prof. R. Sirajuddin
5. J. Durga Parshad

R. B. P. N. Dutt could not act as the Chairman of the meeting as he had to attend a meeting of the Senate very soon after the beginning of business. Prof. R. Sirajuddin was, therefore, elected as Chairman.

After discussing the question in all its bearings, the Committee decided to record its views in the form of the following resolutions: -

I. Resolved that we ask D^r Speer to make a declaration of the future policy of the Mission with regard to the status, emoluments etc. of equally capable and efficient Indians in the service of the Mission, as compared with those of the Foreign Missionaries; and that we ask

~~Resolved that we ask~~

D^r Speer to explain his attitude regarding the desirability of such Indians becoming Superintendents of District work on the same conditions as mentioned heretofore, minus the overseas allowances.

II. Resolved that we ask D^r Speer to express his attitude towards the question of Church Union in India, and towards the position of the Indian Agents of the Mission in view of the Union.

III. Resolved that we ask Dr. Speer to express his attitude towards the question of the effect of such union upon the schemes of cooperation between the Foreign Missions and the Indian Church.

The above was presented before an extraordinary meeting of the Presbytery this morning and was unanimously adopted, and the following was added:-

IV. Resolved that we express our sense of gratefulness to the Mission for the Saharapur scheme with which, in general, we show our agreement.

Thank Kim for her love

Nov. 25 1921

WELCOME ADDRESS FROM THE FARRUKHABAD PRESBYTERY
TO DR. SPEER AND PARTY

We, the members of the Farrukhabad Presbytery, are met here in Barhpur to welcome you, Dr. Speer and those with you. The Mother Church in America has been kind and gracious to us in that thru its self sacrificing spirit, it has sent men and money to work in our great but needy country.

We recall with sorrow the time of the Mutiny, (1857) when many missionaries and Indian Christians were killed for preaching about and following the Lord Jesus Christ. But the seed sown on good soil grew and bare fruit, as indeed this Presbytery bears witness, for it represents today 30,000 Christians, which are the result of the faithful labor of the missionaries and the Indian workers.

We are thankful to the Mother Church in America which has commissioned you to visit India, and thereby has given us this precious opportunity of seeing those who have worked long and hard for people whom they had not seen before. We are equally thankful to you who have undertaken the trouble and fatigue of crossing the ocean to see us. We hope and desire strongly that you will kindly give us a message from the Church at home, and that you will convey our thanks and compliments to them, in the name of Him who has laid the burden of evangelizing India on the heart of the American Church, and who is working through the Holy Spirit in the hearts of Indians to respond to the Gospel.

We are sure that you are aware of the fact that the Church in India is seeking a fuller and stronger relationship between the Mission and the church, so that she may give of her best in sharing the responsibility of evangelizing India, together with the missionaries. We rejoice that a Conference was held at Saharanpur last winter, where a scheme was drawn up to help solve the problem. We trust that through this scheme and further conferences between the Church and Mission, a happy and permanent solution of the problem will be arrived at.

We pray that God, the fountain of all wisdom, may give you and all of us the guidance necessary to work out all the problems connected with the advance of his Kingdom in India, in such a way that all may work whole heartedly together for the glorification of his name in this land.)

The Members of

Jhansi,

Dear Dr. Speer:-

We, the members of the Allahabad Presbytery assembled at its six-monthly session at Jhansi, desire to accord to you and to your two coadjutors our most hearty welcome to India.

You are not a stranger to India, but your visit of twenty-five years ago was a very brief one and much water has flown under the bridge since, and during the period a new generation with new ideas, new equipments, and new aspirations has grown up. Yet, even to our youngest member, in view of your long services, your writings, and the spiritual influence which you exercise in the gatherings of the young, you are not unknown. It is a matter of great gratification to us that we shall have the benefit of your long and rich experience in the delicate situation existing at present in India, both in matters national and ecclesiastical. And we earnestly pray that God's Spirit may guide you when you meet assemblies and people in your itinerations in India, especially in matters affecting the relationship of the church in India and the Mission.

Realizing the seriousness of the issues involved we pray that you and we may with God's help be led to the right decisions in the consideration of problems that will be discussed.

Extending you once more our heartiest good wishes and most cheerful welcome,

We remain,

The Members of the Allahabad Presbytery.

Moderator.

Edmund R. Hatch
Stated Clerk.

James W. Hart

Ewing Christian College, Allahabad.

3rd Oct 1921.

Dear Dr Speer,

A sense of gratitude has filled my heart ever since your ~~last~~ approaching visit to Allahabad and India at large has been announced. What doubt is there that the visit of you and your colleague ~~Mr~~ ^{Prof} Carter is a generous response of the Church in America to the call that has gone from India at a time of her need. You are coming at a time when India is experiencing the birth throes of a new life, the beginnings of which are appearing all round.

The subject of the relationship of the Mission to the Church is of course a momentous and overwhelming importance. It is too palpable a reality, however, to be ignored. That while so many have given their closest attention to the subject, there are many who are staying around the hedges to whom the subject has made no appeal whatsoever but I feel confident that you will give ~~the~~ ^{the} ~~careful~~ ^{careful} attention to those who have been dreaming and talking this subject during the past months. It goes without saying that opposite and conflicting opinions shall be expressed on the subject, which of course has to be expected, for otherwise, how could it be possible for any one to see life in it. My earnest prayer is that God's richest blessing be given you, and may the Spirit of Guidance lead you into paths that shall open unto the Indian Church wonderful potentialities and possibilities of service in the vineyard of the Master. As you travel throughout the length and the breadth of this vast country, may the church in India through you and your ministry be ~~receiving~~ a real spiritual uplift. We shall

to see you at the meeting of the General Assembly of our Church here in Allahabad in the coming Christmas week when of course, ~~it is sure to expect~~ ^{you shall be asked} you to address the Assembly.

This most difficult and intricate problem has found a ^{possible} solution in the Scheme that was drawn up at the Saharanpore Conference last Spring. The principles enunciated at that Conference seem to be laying down right lines of policy, but when I come to the consideration of the Scheme itself I find that in one ^{essential} point I have to record my opinion in the negative. The said Scheme, to my mind, confuses the responsibilities and work of the Church in America with that in ^{of the Church} India. In plain and unmistakable ^{x - acceptable} terms it takes the work of the Mission and hands it over to the Church here in India through a committee responsible to the Church through its recognised organisations. I rose to you to confess that at Saharanpore ~~it~~ voted for the Scheme myself, but I am glad that my thinking did not terminate when the Scheme was drawn up in a cut and dried form, ~~but~~ ^{and} my further contemplation has convinced me that it is a move in a wrong direction. It is but right that I should cry "halt" for myself and give expression to my belief which is the result of maturer thinking. In one word the Scheme ~~takes~~ ^{gives} over to the Church in India, work which is not its own, and has not grown out of its experience, and while on the one hand it may look very generous of the Church in America to take this work on to the Church in India it will in the long run bring about results that shall not be conducive

promotion of the
to the best interests of the Church. In light of this conviction
it behoves me to pour ^{out} my thoughts to you, not because I am
communicating to you something which is not known to
you already, but because you would like to see in what
channels our thoughts are running. It would not do
for the Church in America and its representatives to
deliberate on this problem alone, but it is incumbent on
the Church in India to cooperate in this deliberation with
the Church in America.

In order to present the situation as I see it today
I feel called upon to proceed from most elementary facts
up to the desired development as I would like to see
effected.

Introductory.

It is more than evident that the ^{Presbyterian} Church in India
enjoys a position today which is peculiarly great, it is
prominently unique, the retention of which should be our
most cherished goal. No change in our administration
should be permitted to trespass on the fair fields that have
come into our possession in this respect. My appreciation
of this unique position can only be expressed by a comparison
with the positions of two other leading Churches at work in India.

Take in the first instance the Methodist Episcopal Church.
Here in India as I examine its inner workings I find that
what India has is a projection of the Church in
America. It has to look up for guidance and control
to the Church in America. Its Bishops for instance are ordained
there, and in other respects it is Methodism in America's line.

the work

and has the ultimate control of affairs here in India.

In the second place take the Anglican Church. It has England for its home. From England the Church has come to work in India. It is again the English Church in India. Here Indians who have come beneath its wings are told off to a particular compartment which is called the Indian Section. Thus the constituency that comprises the Indian Section is a part of the English Church.

Over against this take our position. We are as much tied to the apron-strings of the Church in America as to the papacy at Rome. Ecclesiastically we are ^{an} entity by ourselves. True that the Presbyterian Churches of Canada, America, England, Ireland, Scotland etc enjoy with us a 'worldwide' fraternity but when it comes to the Presbyterian Church in India it is a Church with its own national independence.

Now if this unique position is all that we wish for, and if it has caught our imagination and enthusiasm let us strain every nerve to zealously protect it from any internal or external invasions that may come from any source whatsoever. In all our plans for reconstruction let us with undaunted zeal exalt and magnify the separate existence and independence and freedom and enterprising vigour of the Church in India.

Having said this much let us now turn to the work of the American Presbyterian Church here in India. ^{if it is done along side of the Presbyterian Church in India} Through an elected board of the said Church is at work alongside of us in India. As a matter of

fact it worked here when our existence as a Church was not known, and to a considerable extent it is through its instrumentality that we received our existence.

The question at issue, then, is this, what relationship should the church in India assume toward the Church from America. Ecclesiastically we have seen that the Church in India is utterly independent, the very Church that has received its existence from the parent-church of America enjoys ecclesiastical independence. ^{But then,} should there then be any relationship? ^{at all?} If so what kind of relationship? It goes without saying that the Church from America that is at work here is here with one purpose and one alone and that is to build up a strong indigenous self supporting self propagating church in India. ^{through preaching and talking of holiness, ~~then~~} If this be granted ~~that~~ it will not be questioned that some sort of real cooperation between the two churches is extremely desirable. ^{as much as the Division Church has the same end in view.} Let it not be said that no cooperation of any kind has ever been known? It will be a lamentably incorrect statement to make. Cooperation there has been, as a matter of fact this very cooperation that has existed heretofore has created the present problem. But the cooperation that has existed hitherto has finished its course. The old order has changed and has yielded place to a new one. The cooperation which has been practised up to ^{up to} this time has fulfilled its purpose and we are being called to stand on higher vantage grounds to see fairer fields of cooperation appear in their place.

Some people have ^{confused issues} committed mistakes ^{because} on account of the fact that foreign missionaries unite with the Church in India. Their connection is an ecclesiastical measure and this ecclesiastical union should not be interpreted as an ~~union~~ amalgamation of the ~~represent~~ American Church with the Indian Church.

It should be asserted, even if it may appear turning to a side-track that the Church in India has grown to the present position through the instrumentality of the ^{representatives of the} Church in America alongside of the instrumentality of the representatives of the church in India. Although the personnel and time and money of the former agency has far exceeded the personnel and time and money of the latter yet it is hand in hand labour of both the Churches that has brought us to the present achievements. Beyond all our labours there is the God and Father of us all to whom we owe our all and who has imposed such a limitation upon Himself that He ^{has} ~~should~~ given us the glorious privilege of cooperating with His own self in His vineyard of Service.

Going back after this little but important digression to our main subject, allow me to say that the Church in India has been established so successfully, that if today for some unforeseen reason the Presbyterian Missions from other lands should strike camp (which God forbid at this time), we would, however, be

(of course in a limited way)
 be able to rise to the new Situation as an Independent
 national free Church.

This much having been said, let us proceed now to
 grapple with the Situation as we are face to face with
 today. I beg to say, Sir, that the present Situation creates
 for us not one problem, but two. This is where the whole
 difficulty has arisen. We in our Diagnosis of the
 Situation at Baharaupore resolved everything into
 one problem; viz, how in what ways can we make
 the Church in India responsible for the work of
 the Mission. I am speaking mainly of the
 Evangelistic Side of the Scheme. Our problem is
 not one. Our problems are two. What are they?

- (1) Having granted that vital and real cooperation
 is needed, in what ways should the Mission as
 Mission seek the cooperation of the Church as Church?
- (2) Turning round, what cooperation does the Church
 as Church need from the Mission as Mission in
 developing its work. The second to my mind
 is so important that it should be most clearly
 emphasised.

At this stage, it is exceedingly necessary that
 we should further seek to satisfy some honest
 and well meaning Doubters. They perhaps sit in
 back galleries but they do ask us why should
 there be any cooperation at all. Leave each to itself

and let it work out its Salvation independent of all human aid. On God and God alone let each rely and ~~let~~ devote its self to its own incepted enterprises. I find it incumbent on me to meet sympathetically my brothers of this School of Thought.

Question then. On what grounds should such a corporation be sought?

Reason (1). It is so palpably evident that the objectives of the Church in India and the Mission from America are identically the same. They are simultaneously concurrent.

In order to demonstrate the truth of this statement let me resort to an illustration.

Suppose that a hospital with rich resources behind should pitch its camp in an extensive area where year in and year out men and women are dying by scores on account of a venomous fever scourge. With what purposes will such a hospital enter this distressed area. These :-
 to provide healing for the suffering ones, to protect healthy individuals from contracting the virulent epidemic, to stand out fever germs that are working the appalling havoc and lastly to raise agencies from amongst the inhabitants themselves who would also fight the raging flames of the evil and in case should the indigenous agencies multiply sufficiently to grapple with the situation will itself take an affectionate farewell of those it came to minister to, in order to move away to places that

skill call me for help.

Suppose that after some years of labour in God's providence an indigenous local hospital should grow up with exactly the same objective that the original hospital had, is it not incumbent on the parent hospital to cherish most sensitively the growth of its progeny. Its glory should lie in fostering ^{the separate} independent development ^{of its offspring} and at the same time to invite its own counsel into its ^{own} plans and the working out of its plans. This with two objects, ^{firstly} to avoid overlapping and ^{secondly} to help it in its own plans by establishing this contact. In all probability it will not stop here but shall will give all the ^{aid} that it can morally give in order to exalt the position of its offspring.

Similarly here in these parts of the Country where ^{so many} men ^{and women} lead lives of fear and distress, where ^{so many} men do not know the Father of mankind where God's name is not hallowed where through ignorance and perversity and pride men lead lives of rebellion against God, and where as a consequence daily bread is not found for millions, where men lead lives of alienation one from another and temptation and evil stalks over the land, the Gospel has been and is being preached by those who heard the call from distant shores. Through God's grace a similar brotherhood has been raised here with the same purposes that led other lands to send their emissaries. It is not proper and in every way desirable that both these brotherhoods should enter into fullest cooperation one with the other.

Reason 2.

How wrong it ^{would} seem ~~that~~ if money should come in the way of such a corporation. India is doing comparatively speaking, mightily little in the raising of money (which again is becoming increasingly large as statistics can show) but the corporation of Indians is being sought in the work of the Mission through its personnel, its time which are of immense importance in themselves. "He who plays the piper must call the tune" is a grossly materialistic argument in this case which I would vehemently repudiate. Time and personnel of greater value than money.

Reason 3.

~~Although~~ which is of greater importance? Laying down plans for the work, or the working out of the plans? (The analysis of course is a convenient strategy) of today the Mission is inviting Indian ~~to~~ personnel to cooperate with it in its ~~work~~ working out its plans how necessary it is that in planning itself such a corporation be sought.

Let me frankly state, Sir, that in ~~the~~ present regime of affairs if for some reason the doors of the Mission should be slammed in faces of Indians in planning for the work of the Kingdom it shall be looked upon as a scandal.

It is quite possible, nay actually has happened when an Englishman or a Scotchman has been invited to

to sit with the Mission in its Councils but no such grace has been vouchsafed to any Indian. It stinks of racial distinction and is therefore nauseating. Away therefore with any or thing that perpetuates such a distinction?

By this I don't imply for one moment that a few shining stars of the Indian Church should be caught into the Mission Skies and cast the radiance of their counsel on the darkness outside. This would be exceedingly suicidal and any such course should be studiously avoided. Seeking of Indian counsel and opinion is one thing, and a separation of some from their own constituency and exaltation to higher thrones is another thing.

Reason 4 One more reason, and then I hope that my friends in the galleries shall give up their contention.

Ultimately the work of the Mission today shall become the work of the Church. Good or otherwise work of the Mission shall have to be taken care of by the Church. It is not to be a far off treatise, but all along, even today it is happening. The souls saved are being added to the Indian brotherhood. Therefore if in the ultimate and present analysis of things the Church is to be responsible, willy-nilly, for all that is being ^{done} today how very important it is that the counsel of the Indian Church be sought in the Mission chamber.

if it be ^{acceded} ~~acceded~~ then, that the Mission should seek the cooperation of the Church then forthwith comes the cry what cooperation? Ay! there's the rub!! What cooperation? Granted that the voice of the Church should be heard, & what voice ~~is it~~ is it that should be heard, and in what ways should it be heard?

Let me say again that it would be distorting fact to assert that the voice of the Church hitherto has not been heard. No, in various matters the ^{counsel} voice of the Church has been sought through the Presbyteries, but such a concession appears today as ^{indirect, and} insufficient ~~via~~ and inadequate.

What I am here going to advocate is nothing new, it is building upon the old and simplifies ~~massive~~ machinery. Rev Ray My friend Rev Ray C. Smith of Fatchpore has been its advocate in this Mission and although last year I did not see eye to eye with him I find myself in complete accord with his ~~notions~~ plan, in some important details however, we differ in our opinions. Let the Mission forthwith divide itself into three separate boards, the Evangelistic, the Educational and the Medical. Let these boards enjoy finality of decision in matters of vital interest to the work.

Indians should not be invited into ^a Mission activities where everybody votes on everybody's matters in spite of everybody's peculiar problems. A man taken up with educational ideals may prove to be an hindrance in Evangelistic work.

Let these Boards be constituted taking into their membership every man and woman Missionary that is working in India. I don't favour any scheme which should take away from any single missionary the right of taking part in the planning of the work!

These Boards with their duties clearly outlined should invite adequate and sufficient ^{Indian} representation which should be appointed by the North India Synod which of course ^{should} take into consideration the various Presbyteries and their personnel. I am giving to the Synod this privilege for it is possible that there may be a Presbytery which may not be able singly to rise to the occasion and may thus deprive the different Boards of the best available counsel. The Synod of course should give ~~the~~ to each Presbytery the privilege of nomination from among its own members or from those of a sister Presbytery. Beyond these Boards, of course, the Mission as Mission would be interested in the work of each Board, let therefore each Board communicate to the Mission the report of its work. In all probability mutual adjustment

* On the whole it seems better ^{that} when the work of each board is discussed in the Mission Indian membership of each Board should be present. ~~The Mission then should determine~~ Then the Mission would be amply justified in turning down any measure of any board

between the work of each Board shall be another problem, let the Mission therefore institute a committee or committee to which finance and location of missionaries and workers be entrusted. ^{with the advice of these} ~~with the advice of the~~

^{with sufficient Indian representation.} of the Mission. On this committee or committees let there be again adequate and sufficient ^{Indian} representation which may be invited from the Indian membership of each Board. * Be.

There is one more body viz the Indian Council which considers the work of each Mission. Let there be one ^{Indian} representative ^{from} from each Mission ^{area} on ~~the~~ This the Evangelistic Board of

Council. *

In the preparation and production of literature and language study work of the missionaries Indian aid would be of immense help in my estimation.

One last word and then I am done with the first problem. It would ^{be} the distinct advantage of the Mission and the Indian Church annually some money be budgetted with the distinct purpose of enabling Indian representatives of each Presbytery to ~~to~~ visit Mission fields, especially mass movement areas where work is being carried on. It would be a ~~prodigious~~ prodigious mistake to invite Indians to sit in different Boards for counsel and help ^{without} ~~without~~ their becoming familiar with the problems and work of those who year in and year out through sorrow and through joy are bearing the burden and the heat of the day. I believe that such provision will enhance the value of the Council of those who shall sit for deliberation and voting in different Boards.

II

* This subject is itself so important that if we should only be content with reforms in (I) and not carefully consider II, we shall have left our work half done.

I proceed now to take up The Second problem which is of my mind, even of greater importance than the first. The problem may be enunciated as follows: - In what ways should the Church as Church be assisted by the Mission as Mission in order to help the church to increase in strength and usefulness? I believe that this desired assistance can be given in the following matters: -

- (1) The membership that each Foreign Missionary should seek in the Indian church.
- (2) How to raise a most efficient pastorate.
- (3) How to make our churches evangelistic churches.
- (4) Industrial development in order to increase the indigenous resources of the Church in India.
- (5) What policy should be adopted in the management of Mission compounds.
- (6) ~~What~~ ~~the~~ ~~of~~ Would it be a right thing to give the Church supreme control over Church buildings and parsonages.
- (7) Would it be a given good thing to do to give the Church definite educational or medical responsibilities today.
- (8) Could it be made possible for the Church to send its representatives to the Church in America for inspiration and greater efficiency.

But before taking up these subjects one by one, it is necessary to respond to a serious enquiry which is raised by some of those who are interested in Church and Mission policy. The enquiry they raise is this:-

"Why should the Church seek for any monetary assistance at the hands of the Mission at all? Is it not far better for the Church to turn away from all such assistance and deal with its difficulties itself? Let it grapple with its problems in an utterly independent way and not solicit for funds from the Mission which is representing another Church."

Those that present this view are so often well-meaning men and their advice does not grow out of any selfishness but is given wholly and solely in the best interests of the Church. But I must say that after having discussed with myself the pros and cons of the situation I see that this objection can be torn into ~~pieces~~ shreds. My reasons are the following:-

- (1) I don't believe that grant-in-aid system which has been in vogue has harmed the Church. The facts and figures bear out me out. Take the important and leading churches of our Presbytery which number 5, four of them are entirely self-supporting today. These churches received liberal grants from the Mission not many years ago. Today they are at least in appearance entirely self-supporting. Over and above it all the churches

of this Presbytery raise Rs 1200/- a year toward its Presbyterian Home Mission which only a year ago was worked merely by Mission grant given on money raised in Churches toward Pastoral support and Evangelistic work. In addition to these several hundred ^{are given} of Rupees toward the ^{work of the} National Missionary Society of India. Take the Ludhiana Presbytery, you will find that it has made wonderful progress in this matter. The Lahore Presbytery is leading all our Presbyteries in the raising of money for pastoral and evangelistic work.

These facts and figures prove that grant-in-aid system has helped our Presbyteries, so much so that some of them are voluntarily dispensing with such aid now.

(2) I have another reason to offer in support of my belief. The Church as compared to the Mission is a very much smaller plant. If the Mission should with rich resources at the back go on employing men and women to carry on its activities and leave the Church to itself the result would be that the Mission service would be unduly exalted at the expense of the Church.

What I am pleading for is all reasonable assistance that the Mission should give to the Church in order to enable it to become all supreme ultimately. Whenever such assistance is given to

Mission satisfy itself through The Evangelistic Board where the Presbyterian Indian representatives shall be present - whether the Church at the very start in every enterprise is doing all that should be expected of it; and having ascertained this let there be found a basis for the granting of the assistance, with one more proviso that the Church should periodically increase its share in proportionate giving.

This much having been said let me take up the ^{subjects} problems that we have enumerated :-

- (1) The ecclesiastical connection of the Foreign Missionary with the Indian Church.

This is a subject of infinite importance to the Church in India.

The Church of Christ in whatever land ^{it} be, should draw no earthly lines of colour or country. We are all one in Christ Jesus. We do not wish that our fellow ministers who were ordained in our sister Presbyteries of America should stay out of the Presbyteries in this country after their exodus from the land of their birth to the land of their adoption. The advocates of the contrary opinion are most insistent in their conviction that if the Missionaries stay out of the Church, this attitude of theirs shall accomplish more speedily the independence and indigenity of the Church on the field. Their contention is that in many cases it has been observed that

Missionaries by uniting with the Church on the field become so aggressive in speech and action that native leaders ~~born~~ bow down to their mandates and yield to their lordly domination.

I would unhesitatingly assert that - while this was probably true some years ago, it is not so today in most cases. I say most, for there may be here and there some unfortunate freaks, but on the whole the Church through these years has developed an independence of its own. I would seriously challenge any missionary working within the bounds of the Allahabad Presbytery to say if he has found such an insistent expression of slave mentality. I know of leaders in at least two other Sister Presbyteries where Indian leadership (it may not be capable leadership in some cases) is coming to the fore-front in no unmistakable terms.

Let me turn round and say on the other hand that in some cases this alienation of missionaries on the field has so often resulted in the alienation of the work of a certain district from the Presbytery within whose bounds it exists even to the extent that any church or churches existing in such an area have drifted away from the control of the Presbytery.

Some in the Indian Church have gone to the extent of thinking that this alienation is merely with a view to be rid of any native control that will be exercised even to the annoyance

and ~~for~~ to the missionary of this view. I will make bold to say, Sir, that the Church in India will always prove the zealous protector of a missionary's honour.

In light of these remarks I am led to say, Sir, that inasmuch as the Church in India through its presbyteries, and a Synod and the General Assembly has expressed the desire that missionaries should unite with the Church, ~~that~~ every missionary that comes out ^{he sent} ~~come~~ under the express ~~advice~~ ^{advice} that they unite with the Church. Those who feel otherwise and whose conscience comes in the way be sent to other countries where their view is respected.

Let me pass on to a consideration of the different phases of the work of the Church which should receive the ~~assistent~~ assistance of the Mission, and the foremost need in my mind is

(2) The raising of a strong pastorate for the Indian Church.

This is one of the most important needs of the Indian Church. Its paramount importance has been recognised all the world over and it must be met in a country like India in a most careful and tactful way.

There are only three ways in which this need can be met:-

(a) Let a Church say as to how much it ~~is~~ can give toward the support of a pastor and weigh to it the man that its money can buy.

(b) Or having made sure as to how much the Church ^{however large} congregation can give, make a supplementary grant leading to a gradual self-supporting ministry in the Church,

(E) Or from the very beginning make a Church self-supporting by allowing the minister to join some calling that can bring in a ^{sufficient} salary income

Of these three methods I proceed to speak:-

(a) I don't believe in the first. We have been to all intents and purposes, ~~been~~ satisfied with this method. We have cut out of our mathematical brains given the advice, "Cut your coat according to your cloth." You see is a Church that has meagre resources therefore let it look about for a man that can be supported out of these resources and along with this the argument has been advanced that it will not help a congregation if we give to it a man that lives a life that is not in keeping with the kind of life that his parishioners live.

I have therefore to deal with two aspects of the method spoken of as (a)

In the first place making "Self-Support" an initial step in building up a congregation is not right to my mind. Self-Support should be a goal rather than an initial fact. Self-Support has been pounded hard from our pulpits with the result that we have so often contented ourselves with inferior men. I leave you to judge whether it is right to cut your coat according to your cloth in this respect. Take exact I shall suppose there is a Church that is meagre in resources. What shall we do when it asks for a pastor? Shall we take its money and weigh to it a man that its money can buy? It is a Church that is to be a "city ^{Self} set on hills" for a certain district, is it a right to turn our eyes away from all possibilities and

probabilities and concentrate our attention on actualities. Are we economical and farsighted in the long run in telling this Church to seek for the man that its money can get. Our crying need today is the best type of ministry that can be secured for the leadership of the Church. We have so many who are intellectually stunted and whose teaching is all based on borrowed thinking. Men ~~and~~ of strong convictions and able leadership will only then be secured when we shall not let money decide for the man, but the man that shall make us decide as to how much ~~it~~ he should get. Under the best leadership the progress of the Church shall be more quickly and more surely realized.

With regard ^{to} the difficulty that has been raised by some who hold that a minister should ~~not~~ live the average life of his parishioners and that therefore a Church with meagre resources should seek for a man that it can support, I have only this to say that a minister should ~~not~~ be sent to who really loves his people can never live above his people how much so ever ^{money} he may have. I know of many missionaries who have ~~large~~ large salaries and all other blessings, yet on account of their love for the people they are great "mixers" and are all the time pulling up their Indian brothers to higher levels of usefulness. ~~Money~~ After all we should certainly remember that our ministers should not become luxurious princes, but at the same time that their needs should be always met. If, then we have been wrong what solution have we to ^{get} meet our need, they are two that I have called (b) ~~(c)~~ (c).

Let us discuss them briefly and see in what direction the ^{solution} situation lies.

(b) A better method would be this. To a Church with meagre resources, as I would unhesitatingly give the privilege of, ^{preparing or} choosing ~~the~~ or both of a man that best appeals to it. I would first of all ascertain through the Presbytery as to how much the Church can give itself and having ascertained that I would (the Mission through the Evangelistic Board) give liberally the rest and expect of the Church that year by year it shall go on increasing its own ^{real living} share in giving. Ultimately one day that Church shall enjoy a self-supporting ministry which shall be the result of natural growth and along with self-support the Church shall have received other blessings. There shall be nothing forced about such a plan. Let there not be the faintest conception of doling out a charity, but doing the work of a big brother beside a younger brother who is needy. Our great need is that of raising up of personalities, money and systems come with personalities, but let us not kill the aspirating of men because of money or of a system. During the war we are told of a hospital that had the best of up to date systems, and yet thoroughly rotten because of "rotters", and on the other hand we are told of another hospital with very simple rules ^{system} but ^{with} topping men who made the hospital a place of sunshine and cheer.

In advocating this plan we are running some risks, and real risks (not that they are not worth taking) but to be on the safest side I would place before you a still safer plan. I have it from Paul, a tent-maker and ^{Christian} a preacher of the Gospel in the first era. With no funds behind him he went from place to place organising Christian brotherhoods and committing them to elders. I believe that this fact gives us the right clue to our difficulties. I would do something as follows. I would pick up a man that is a real leader and has ~~the~~ spiritual insight. I would help him to receive special training for the 'ministry'. I would first of all let him take up an honourable calling in the particular town where my church in need exists and I would ~~him~~ let him rest entirely on what he can earn, plus what the church can give him for his services. I would thus from the very beginning rid the church of all foreign ~~and~~ aid that it would otherwise be in need of. The church would ~~win~~ enjoy self respect and self-support and I believe that self respect comes before self-support.

I pass on now to the next important problem of the day :-

3. The next great problem that is before us today is how to make the Church a Self-propagating Church. Primarily this can be done only then, when the Church gets on fire for God. When the Knowledge of God in Jesus Christ ~~has~~ lays hold of the enthusiasm of a Church Satan's Strongholds tatter and ~~break~~ ^{fall}. The day Peter stood up to face an audience of thousands he was only equipped with the Power of the Holy Spirit that who had given ~~to~~ him ^{the} a message of the Risen Saviour. But then this much having been said, there is a human side to the problem. In order to solve it we have to get men who shall bear the message glorious, we have to pray for them to the Lord of harvests, and have to work to get them. Well then what shall we do;

- (a) Shall we go as we are doing today, and wait for some glorious day when a Solution shall come to us. For sooner or later a Solution must come, whether we seek for it, or not seek for it, God shall break in and that may mean setting us aside. What a local Congregation needs to us today is to take the place of a District Missionary. ~~or~~ Send a Missionary to a district and give him the "charge" he has workers and alongside of them he is touring in the district preaching the Gospel. The Church I affirm Sir, is the greatest Missionary agency that could be found for the evangelisation of a city and a district.

It will not do for us to say to our local congregation, raise what money you can toward this purpose, be voluntary workers yourselves and employ whole as many whole time workers as you can. This is delaying God's programme. God wants today that the Church should adopt God's programme of ~~the~~ evangelisation the lines of which should be flung as far and wide as possible.

- (b) If the above be granted as true, what should be done toward the solution of our problem. One ^{way} would be this:— Let a local congregation like the one at Jamna or Katra or elsewhere after a careful survey of the area around determine as to what staff of workers it needs to immediately to ^{do} begin its work. Suppose for such a purpose as this Rs ~~1000~~ of a month are needed. It is incumbent on the Church to dig down into its pockets and see what amount it can raise toward this sum, equip itself with the best workers it can find. Having done this, it should convince the Presbytery of the sanity of its programme and thus through Presbyterial representatives approach the Evangelistic Board of the Mission to meet the rest. ~~If~~ The Evangelistic Board on the recommendation of the Presbytery should come forward to help the Church and ask the Church to take an increasing share in its financial responsibilities.

(C) There is a third method which appeals to me far more than the second one which I have called (b). Let there be set on foot an Industrial or Business Department of each Congregation which should be for no individual profit but be instituted toward the financial autonomy of the Church. Perhaps I believe it would be better to forth with place ^{method} (b) before every Congregation today and start work on (C); The (C) will, if carefully worked shall soon take the place of (b), let me speak of (C) under a separate head, it is a subject by itself.

It will not be denied that a good deal of work now carried on by the Mission in India is due to the wealth that Industry and Business has brought to America. True that it has produced brought in its wake ~~st~~ problems to wrestle with, but the eyes of individuals are being opened to the wonderful possibilities in Christian business. Let me say again then that through such enterprises our churches can speedily become financially independent. India's crying need today is a solution of its social problems, and the Church can be used as an living instrument in the hands of God for working out a business and industrial programme for the world which is after His own heart.

~~There are two objections that are made~~
 Let the Mission help the Church by giving it the help of industrial experts and by advancing to it money in order to promote the business interest.

Let me examine two objections that are made to this suggestion:-

(1) The Church will become worldly.

Those who advance this objection have called some things worldly which are not worldly. We have had wrong conceptions of Church life. Have a church building, keep it tidy, hear the ding dong of bells ^{when} the Sabbath days come round, sing your hymns and hear the parson preach. Away with this exclusively Sunday conception of Church life. The Church has been instituted to save us from worldliness on one hand, and ^{on the other hand to} help us to escape from unworldliness, and thus make us devoted to better-worldliness. There should be no water-tight compartments in our church life. We as a Christian brotherhood must touch life in all its phases as it surges around.

(2) America does not give us money to help to raise business plants for the Church.

Of this I can't be the judge, but it seems to me that inasmuch as this industrial enterprise is not for any individual gain but for the good of the Church as a whole in order to solve its pastoral and evangelistic problem, it should be encouraged. The Mission in its own work has long outgrown this objection. The commendable work that Mr Sam Higginbottom ^{is doing} is a standing rebuke to such objections. How can I be convinced that such enterprises are for the good of the Mission, ^{and not} will ^{make} the Church worldly.

As I look at the whole Mission plant today I look askance at the methods that Mission employs in employing workers. The Mission according to the present regime of affairs is to be an everlasting pay master which ~~will be~~ is doing great harm. The Mission and the Indian Church should get together in raising up preachers who after their training shall be self-supporting men. Let these men collect money from their congregations not for the workers, but for the work. People shall give more and readily too. In the training of these preachers I would instruct them in agriculture, in some cottage industry, in cooperative banking, in Village dialects, in music and poetry that appeals to the countryside. I would after their training give them some land or open to them some other occupations that would enable them to support themselves and through ^{their} life and ^{preaching} ~~work~~ ^{they would} enrich the life around, socially, educationally, morally and spiritually. The present system of Mission work does not appeal to me. It should terminate as speedily as possible. We should whole-heartedly ~~set~~ devote ourselves to the development of ~~self-supporting~~ a ministry that shall support itself. A careful survey of the Report of the Commission ^{on Village education} leads us into such directions. ^{My esteemed friend} Mr Higginbottom's work has ~~wonderful~~ is another eye opener than in this respect.

(5) I would now like to speak a little of Mission Compounds. The Government in days gone by sold and gave ~~grants~~ away lands on comparatively low prices in interest of the work that the Missions were to do for Indians.

I don't think that the Mission would say for a moment that they would never consent to part with rights as landowners even when ^{best interests} ~~of their rights~~ of the Church called for such a ^{renunciation} ~~re~~ ^{of their rights}.

Some Missionary brothers have told me from time to time that such compounds are a source of trouble to them than of any good.

I would say that if such lands be given to the Church, the Church would use them to very great advantage. You have houses that are merely used for raising rental. So often occupants are invited to fill these houses, because ^{otherwise} ~~other wise~~ houses would remain empty and ^{financial} ~~material~~ loss ^{would} result. So often men come and occupy these houses who are given to quarrelsome and have no respect for God's house and are a menace to the Church.

Let all such houses and lands be given to Finance Boards through the Presbyteries. Such bodies shall keep undesirables out and use these ^{lands} ~~houses~~ to good advantage. Care should be of course taken to preserve title-deeds etc.

(6) Church buildings and parsonages ^{may} ~~should~~ be turned over to the Church. I shall not speak of it at length for as I understand the ~~taking of steps~~ ^{measures} are being contemplated that should make it possible for this transfer to be made.

I would speak of three other things for which may be spoken of by themselves:-

(1) Could it be possible for the Mission to interest the Church in starting ~~several~~ educational and medical work? Of course the Church will be able to do so when ~~are~~ her financial resources increase along the lines I have suggested. But would it be too much to ask the Mission to entrust a High School to a Presbytery with all its grants for ~~some time~~ a certain appointed period? Let such a Presbytery manage the High School. If it should give a good account of its stewardship let it be trusted with further responsibilities. How would it do if the Jamna High School be entrusted to the Allahabad Presbytery on some such terms? Similar measures may be taken in other departments of work.

(2) The Church at this time is utterly meagre in its resources, it would be gracious on the part of the Mission if it could ^{lend} ~~give~~ one or two hill houses ^{for accommodation} each year to the Church, which for giving hard-earned rest to its ministers and workers.

(2)
 Would it be a good thing if after every two or three years one or two representatives of the Indian Church be invited by the Church in America to study the life of the Church in that country. Is that asking for too much?

Some of these requests may seem too wild to make, and if so, their unreasonableness will doubtless be exposed by you.

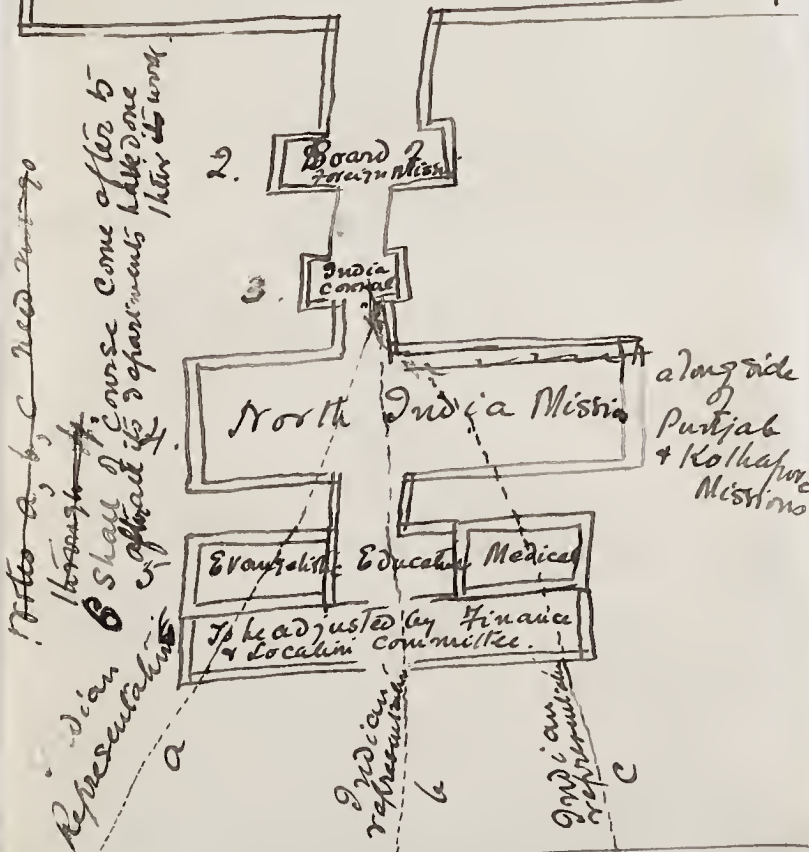
I am looking forward to the time when the Indian Church shall simply be filled with God's spirit when it shall burn with zeal for the service of God when all racial bitterness shall go, when the curse of denominationalism shall be lifted up when Christianity shall be interpreted not in terms of Western civilization with all its polished paganism but interpreted in terms of Jesus of Nazareth. I hope soon in God's providence the Indian Church shall follow the good example of the Church in America and go forward on to other countries for making the good news known to those that are suffering without it. An overture in this direction is to be discussed at the next Assembly meeting of our Church.

I am sure that there is a great future before the Church of Christ in India, and may we have the whole-hearted cooperation of your Church in our aspiration.

Chart - I

Corporation between Mission and Church
in the work of the Mission.

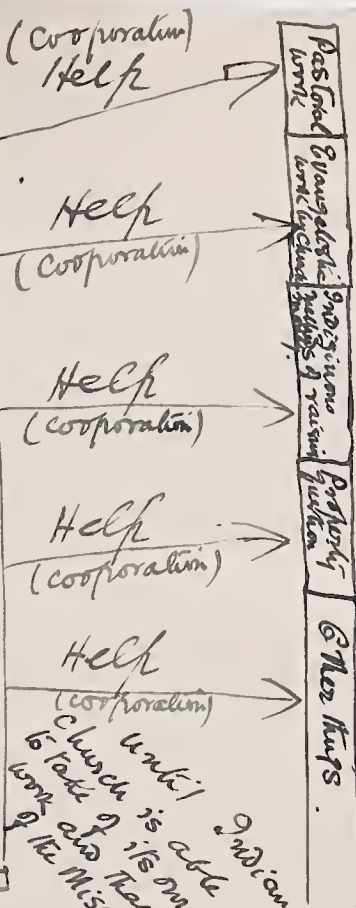
Presbyterian Church in
U. S. A. America.



Presbyterian Church in
India

Indian Church.

North India Mission



until Indian
Church is able
to take up its own
work and that
mission will
work of the church

Cooperation between Church and Mission in the work of the church.

Chart II.

I have tried to keep before me the first two principles enunciated by the Saharanpore Conference in particular, which to my mind the Scheme drawn up at the said conference has violated.

Pardon this long letter which has been written from my desk after two years of thinking. Let not my thinking or anybody's thinking succeed, but God's thinking succeed, and

I am dear Sir,
in the Service of the Master and
my Country
Your most humble servant
A. Ralla Ram.

From (Rev) A. Ralla Ram.
Pastor Jamna Church
Allahabad

To
for Robert E. Spear
Secretary to the Board of
Foreign Missions of the
Presbyterian Church
in U. S. A. America.

Basic Principles which to my mind will lead us to reach the right solution:-

- (1) North India Mission is the American Presbyterian Church at work in the United Provinces, India.
- (2) This Mission works within the bounds of the Presbyteries of Allahabad and Farrakhabad which are ecclesiastically responsible to the Presbyterian Church in India. Many members of the Indian Church are helping the North India Mission in its labours.
- (3) The objectives of the American and the Indian Churches are identically the same, raising a brotherhood that is to be governed by the principles and the personality of Jesus.
- (4) Cooperation between the two bodies is ^{essential} necessary. The American Mission needs the cooperation of the Indian Church and the Indian Church needs the cooperation of the American Church. Hence there are two problems.
- (5) In what things does the Mission need the cooperation of the Church? In the following things :-
 - (a) All evangelistic work
 - (b) In all educational work
 - (c) In all medical work.
- (6) What does this cooperation imply which the Mission seeks from the Church :- It implies taking counsel in the most efficient way possible.

(7) Some of the evangelistic, educational and medical problems in consideration of which Counsel from Indian members should be sought:-

(A) Evangelistic

- (i) Mass Movement work, beginning, continuation or closing of a field, employment of workers, their qualifications, status, salary, dismissal etc. Methods of work, use of money, Stationing of missionaries (Indians and Americans) Village primary vocational education, ~~for~~
- (ii) work in cities amongst higher classes and ~~for~~ all problems connected therewith, ~~at~~ outlines of which would be ~~the~~ very similar to those described in (i).
- (iii) Production of literature
- (iv) Language study work for missionaries (this in interest of missionaries themselves)

(B) Educational

- (i) college; High school and Middle school work, ~~opening~~ continuation or closing etc.
- (ii) Educational work for girls, appointment of an advisory board for each school.

(C) Medical

Opening, continuation or closing of medical work, and all problems connected therewith.

(8) Just as the Mission needs the help of the Church, so does the Church needs the help of the Mission, in following matters :-

- (a) Ecclesiastical relationship of the Foreign Mission with the India Church.
- (b) Raising of an efficient pastorate for the Indian Church.
- (c) The evangelistic responsibility of each local congregation.
- (d) How to develop indigenous methods of raising money for pastoral and evangelistic work.
- (e) Handing over to the Church the management of compounds and houses which are not being used for the work of the Mission.
- (f) Church Buildings and parsonages to be given to the Church.
- (g) Teaching the Indian Church in its responsibility toward educational and medical work.
- (h) Rest homes for Indian pastors and evangelists.
- (i) ~~Visitation~~ Indian members studying Church life in America.

A. R. K. R. R.

To

Dr. Robert E. Speer, D.D.,
Secretary, Board of Foreign Missions
Presbyterian Church in the
U. S. A.

Dear Sir,

The churches at Jumna and at Katra, connected with the great Missionary Society which you represent, extend to you and your colleague Mr. Russell Carter a cordial welcome on your arrival in our midst.

You will find, we trust, many things to interest you during your sojourn with us. The long spiritual travail of an ancient people, not without the Light that lighteneth every man that cometh into the world, cannot but, we feel, enthral and fascinate you. You will also be interested to find the West very much in the East, the result, in the first instance, of English education and British government, but one ultimately traceable to the influence of Christianity as embodied in the culture and civilisation of the English people. You will find new impulses and new ideals stirring in our midst, impulses and ideals which mark the transition from the new India in which we lived to the newer India which has grown up with such startling rapidity and is around us. The great experiment of self-government, the first instalment of which has been inaugurated in our midst as a recognition of these changes, will doubtless arrest your attention. And the shrewd student that you are of men and things, you will not fail to observe the rocks ahead, and the possibilities of danger that lie hidden
in the

in the situation before us. In particular, you will not fail to notice how the Monster of Non-Co-operation has reared its head in our midst and feeding on the memory of past wrongs is making present reconciliation difficult, and would, if it could, drive a wedge through the unity and brotherhood of man.

It is in such an environment that you will find - the particular subject of your interest - the church in India trying to strike its roots deep into the soil and seeking to offer the response to the feelings and sentiments actuating our people to-day. Whatever our success, or ill-success in this direction - and you could be trusted to find it out for yourself - we are convinced first, that the church holds the Key, if only she will use it, to the solution of the hitherto unsolved problem of the relating of the West to the East; and, secondly, that in the evolution of her national church India cannot afford to be out of the historical development, or neglect the riches of the experience of the West.

We understand the question of the relation of the church to the mission will specially engage your attention. As you will be conferring with our representatives on this subject we forbear touching on it here, except to say that it is a question which the development of events has forced on us, and it is a question which does not affect any one body of Christians, but all bodies. The thoughts of the whole Indian Church, we can assure you, will go with you, and the delegation of the Church Missionary Society which will shortly be coming out, as you set about the settling of this question.

We cannot

We cannot stop without expressing through you our gratitude to the Board for the self-less labours of their Foreign Missionary Board in our midst. However separated we might be at times from them in our thoughts and sentiments, we do not wish to be blind to the fact that their interest and ours are one - viz. the extension of Christ's Kingdom in our land.

Trusting that you will have a pleasant sojourn in our midst and looking forward to much inspiration from your visit.

We remain,

Yours fraternally,

The Members & Friends of the Jumna &
Katra Churches.

Ans. for 3rd

Rev. A. W. Marshall, M. A.

Kolhapur, Dec. 2/1921

Dear Dr. Speer:

Ever since we received your beautiful letter, I have been wanting to write to you, with the thought of expressing in so far as words will convey, what your coming has meant to us personally. It had always been a keen regret to me that when I was in New York when first leaving for the foreign field, you were absent in Europe, as I was not privileged to meet you personally. I am sure that as you came to India this time, you were praying, as were we, that you might "come in the fullness of the blessing of the gospel of Christ." We have now the confidence and assurance that our prayers have been abundantly answered. It was a great privilege to sit morning after morning at Panhala as you opened up to us the word of God, and we felt it a very special honor to be permitted to have you a guest in our home.

It will always be a great joy to us
to recall the hours you spent
in our home. I am sure you
were often tired with the lengthy
discussions regarding matters that had
often been discussed with you before,
but your patience always seemed to be
more than sufficient for the occasion.

I am sure, as you leave India, ^{that} you
carry with you the warmest affection of
a host of missionaries; May "journeying
mercies" be yours all along the way as
you visit stricken Persia, and proceed
on the long journey home. From our
hearts we wish you the sweetest joy
that Christmas can bring - and the best
New Year that has yet come to you.

Tomorrow ~~we~~ begin our Christmas pro-
grams for the schools by going to Kini and
Herla where other schools assemble to give
their programs and receive a package of
sweets. We had sweets and puffed rice for
500 cornucopias - weighed and wrapped on the
veranda yesterday for our big family.

With warmest affection,

Mary Stewart Marshall.

To

Dr. R. E. Speer.
Secretary of the Board of Foreign Missions of
Presbyterian Church in U. S. America

Most Respected Sir,

With due respect and humble submission, We the undersigned applicants beg to be pardoned for the liberty, we have taken for troubling your honour with the following few lines of our case in the hope that your honour will take them into consideration and comply with our request.

That we have been serving the mission under the care of... Kolhapur Station for the considerable years. During this long and faithful service we have passed all the tests and examinations prescribed by the mission for promotions in pay and we beg to express our sincere and heart-felt thanks for the increase in our salary, which the mission has kindly disposed to make, since last April, but we have not yet been so fortunate as to receive it.

We are particularly grieved to see that the teachers in out stations, who are considerably our juniors in age, length of service and who possess the... inferior qualifications have been treated with far more consideration than ourselves and have been considered fit to earn promotions in pay without examinations and our Kolhapur Station has purposely disappointed us in this matter.

We also beg to state that we are all ignorant about the rules & concessions, which are settled for the benefit of the mission teachers & other workers by mission and sorry to inform your honour, that we have no such way or means as to know them.

Kolhapur station is the old and chief station, and the missionary who presently works among us has to spend much of his time in various kinds of works and he consequently finds scarcely time to look after the School department, we therefore think that this station must have a special, more experimental more winning and older missionary who can work as a great educationist as a earnest missionary and as a great friend and wellwisher of the Indian Christians in ^{order to} strengthen the work of Lord in this field.

We earnestly trust that your honour will kindly take all these facts into favourable consideration and grant us at the earliest opportunity such an increase as you think fit and proper. We need hardly remind your honour

how very hard it is in these days of high prices and costly living to make both ends meet and to remain out of debts. Nothing but a generous and sympathetic consideration of our application will meet our hard case.

Kolhapur
12th/11/21.

We beg to remain
Most Respected Sir.
your most obedient servants

1. Kamata M. Bhave.
2. Salu Sambaji Chougule
- 3.
4. V. S. Borde
5. Sahadur S. Pandit
6. Abaji Nawaj Keshue
7. Mamuk N. Pundale
8. Bhanu Sitaram Samunke.
9. Bywajbhare
10. M. Jadhav.
11. Ganpat B. Desai.
12. Dadu S. Pandit
13. Gunwarabai Pandit
14. Keshubai Pandit
15. Sambabai B. Gaitwad
16. Ganibai Chawana
17. J. G. Saitelot
18. Baburao Ulse.

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

CABLE ADDRESS
"INCOLCATE, NEW YORK"
THE MISSIONS CODE

Allahabad, India,
October 11, 1921.

The West and East Persia Missions.

Dear Friends:-

Before leaving home we received letters from McDonaldson and others advising against the Duzdap route, and all the Persia missionaries with whom we could consult confirmed this advice. On arriving here we find Mr. Donaldson's letter to Dr. Ewing suggesting that we come by Duzdap, but also a letter from Mr. Miller from Seistan to me stating that if we do come that way, he thinks that it would be altogether too uncertain to attempt the trip from Duzdap to Meshed by motor and that going by wagons we should have to allow at least three weeks. This confirms all the previous advices, and Mr. Donaldson's former letter recommending that we come by way of Mesopotamia and make the trip to Meshed from Teheran and return. This will require less time than the Duzdap route and will obviate the risk of our being held up indefinitely on the road from Duzdap to Meshed.

We shall plan accordingly to enter Persia via Bagdad. We hope to get away from India the last week in December or the first of January. We have not as yet been able to learn the dates of sailing. We ought to have at least a day in Busrah with the missionaries of the Reformed Church and enough time in Bagdad and Mesopotamia for conferences with Dr. McDowell and the Reformed Church missionaries and for any visits to outposts. We have hoped that a week might suffice for this and that we could then go on to Kermanshah and visit the other East Persia stations in January. We could then take February for Meshed and any additional visit in Teheran and March for Tabriz and Urumia, or if the Caucasus is not open, we might take February for Tabriz and Urumia and March for Meshed.

A letter from Dr. Frame expresses disappointment that we are coming in the winter time when a meeting of the mission or of the two missions to consider the problems of Persia might be held. I wonder, however, whether if the mission or missions feel that there should be such a conference it would really be impracticable. If we go to Tabriz and Urumia in March, could we not have a conference during the last days of February and the first days of March in Teheran? If we go to Tabriz and Urumia in February, could not a conference be held in Teheran on our return?

I ought to say that before we left New York the question was raised as to whether we ought to try to go to Meshed. It was argued that our visit there was unnecessary and that whatever help we could give as to Meshed could be given as well in a mission conference at Teheran. It was urged that if we tried to go to Meshed and if the Caucasus was closed, we could not possibly get back to New York in time for the General Assembly. Additional difficulties have arisen here. The India General Assembly does not meet until December 28th. We are taking counsel as to whether we need to stay for this. I trust that we may not need to, but I think that it will be well for us in thinking out plans to consider the possibility of leaving out Meshed though we should regret if this should prove to be necessary.

We shall of course send word as soon as the definite time of sailing from Bombay is fixed. I trust that we may be able to go up to Busrah with Dr. and Mrs. Packard.

With warm regard from Mr. Carter, Mr. Wells and myself and with eager expectations of seeing you all soon,

Ever your sincere friend,

Robert P. Spear

E. M. Dadd

Keeseville, N. Y., Aug. 10, 1921.

Dear Mr. Speer:-

I seem to be pursuing you on the installment plan with fleeting ideas. But I want to add ^{at least} one more.

I have been thinking so ^{much} about your visit to the field and of what we hope and expect from it. I have already written you my opinion on one of the problems, which will probably be thrashed out while you are there, - the reoccupation of Urumia by the "old guard". These big problems, as well as the many other collective matters, will occupy most of your time necessarily. There is one thing that has come to ^{me}, which perhaps to some would seem of lesser importance, but which to me seems very important. It is nothing original. But I do want to emphasize it. It is simply the chance our folks out there ~~will~~ have to know you personally and to talk with you individually. The personal element is so strong. And we have such an admiration for you and such real affection that the chance to talk with you personally means more than you perhaps realize. I know what it would have meant to me a various times, and particularly this past year when I hit bottom, to have had your counsel and encouragement at hand. If I were an exception, or merely an extreme case, this would not be worth writing about. But I am not alone in this feeling. I know there are others who are looking forward, and hoping a little wistfully, for a chance to talk with you alone about their own problems. Few people who have not themselves lived on the field can visualize the internal battles, the bottled-up state of ferment, of many of the unmarried people during their first furlough period. It may be anything; ~~from~~ theological difficulties, personal relations, methods of work, misunderstandings, seeking for older experience, petty irritations, health obstacles, family questions, and what not. Sometimes they are matters they cannot confide in people about them, or for which they want different light. Just here a secretary in whom they have great confidence, - coming from outside, with his detached yet sympathetic view-point, wide experience, and authoritative judgment can be such a help. The danger is, ~~that~~ in the rush of big business, the collective demands on your time and strength, and the limitations of a travelling schedule, that in their modesty they will feel that it is not worth your attention. For I am referring not to meetings of a few minutes here or there, but one hour or two hours, or, if necessary, longer, periods of leisure alone with you. This takes time. And the difficulty is to catch the spontaneity with ~~formal appointments~~ when they be the only way there is. I could wish that each one might have the chance to travel with you, when confidences come up naturally, and people unbosom themselves without effort. In saying all this I am thinking particularly of the group of half a dozen to which I belong, - those who have been on the field two to five years, the unmarried younger missionaries. I mentioned this thought about your visit to one of them before leaving Persia, and found instant response. And I am sure I am not over-stating it, when I say that there are people there who would give a great, great, deal to have the chance to talk with you in this way. I do ~~not~~ mean to exclude in my plea the older missionaries, all of whom would be glad of the same chance, nor to exclude the newest missionaries, who would also appreciate it. But the ~~latter~~ have got pasted the first critical stage, and the latter have (former) have not yet developed their acute questions.

Well, I didn't start out to give such a lecture. But I will send it on as a special plea, for whatever it may be worth, and whatever the pressure of time will allow.

I had a letter yesterday from Mr. Reed about a Dr. Floyd O. Smith, who had been with the A.B.C.F.M. at Diarbekir, who has had to leave with the disturbances, and who is applying to us to go somewhere near Turkey, - preferably where he can use his Turkish. Possibly you know of him. I mention it so that you can know there is such a person on the carpet. I wrote to Mr. Reed that I didn't suppose under the circumstances West Persia could put in a claim for such a man as against other needs, but that my suggestion would be of considering East Persia, if he was willing to learn Persian, or of his waiting and studying a year, with the idea that something in West Persia, Mesopotamia, or even the Turkish speaking Caucasus might open up, - rather than go off to some entirely distant field as had also been suggested for him. I don't know that Dr. Funk has asked for another, and Mr. Reed did not mention Hamadan among the Persia lists of needs, but the language question would be met there better than in any station of E. Persia, as Turkish is almost as useful as Persian in that region. The Osmanli is of course considerably different, but the adaptation is easier, I should say, than an entirely new language.

Nellie and three of my brothers and later Ralph Thomas, my Princeton room-mate, are getting together in this beautiful region between the full-grown Adirondacks and Lake Champlain. It is a wonderfully refreshing life, which I keep wishing I could share with, or transplant into, Persia. By September first I shall be anxious to get to my new job.

Please give my salaams to people in Lahore.

Wishing you again everything that this visit may mean,

Samuel
Reed

FOR MR. SPEER'S INFORMATION

Extract from letter to Mr. Speer from Dr. R.E.Hoffman- dated Seistan, Persia, June 27, 1921

"We shall be greatly delighted to have you visit us in Meshed, for no Board secretary, and no missionary except those who have worked there, and Dr. Frame years ago, has ever been there! Of course it is unfortunate that we should have had this refugee-ing this year, but Mrs. Hoffman and I are now waiting for wagons to take us right back to Meshed, and we hope to have the medical work going on as usual this fall and winter. Donaldson writes that some Indian merchants have started a motor transport company and advertise Ford transport Meshed to Duzdap-rail head- at regular fixed rates; and while the journey from India to Meshed will take considerable time and involve some inconvenience, it is now easier than ever before."

Extract from letter to Mr. Speer from Hugo A. Muller, dated Hamadan, ~~July~~ June 18, 1921

"It is interesting to know that the time is not far distant when you and Mr. Carter will actually be starting for India and from India will be coming on to Persia. It will be a great disappointment to many of us, however, not to be able to entertain you in the way we had dreamed of doing it when Urumia was still on the map. Whether some of us shall be in Urumia or not before you come is still uncertain! Recent rumors of conditions in Urumia do not indicate to me that the time has come quite yet for the reoccupation. It seems to me important that you should see Mesopotamia, first for the sake of that part of Urumia Station's work which is there, and secondly because of the proposed union or cooperation mission plans for Mesopotamia; and I, therefore, question the wisdom of making your visit to Bagdad contingent on the failure of the Caucasus R.R. to open. It appears that the Caucasus route may be opening already. I have not talked with my companions in this regard but I would raise the question whether it would not be better for you to come from Karuchi by boat to Busra, thence by rail to Bagdad and the Persiah border and by automobile from there to Kernamshah and Hamadan, Teheran and Resht, making Meshed an excursion from Teheran and West Persia the last last part of the tour."

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H. D. Griswold

NOV 11 1917

Mr. Speer

Landour (Mussoorie), August 24, 1917.

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10-33-3
NOV 30 1917

SECRETARIES

1170
Dr. R. E. Speer,
156 Fifth Avenue,
NEW YORK CITY. U. S. A.

Em. Byt

My Dear Dr. Speer,

I am sending the following enclosures: (1) Copy of correspondence with reference to Mr. Watt's proposed literature endowment; (2) Copy of the report made by Miss Lee of Fatehgarh on the subject of "Contract" Teaching; (3) Copy of a letter to Mr. McGaw on the return of Miss A.F. Rader to America; (4) Copy of certain extracts from the Baptist Triennial Reports on the relation of Church & Mission; (5) Copy of a circular home letter; (6) Copy of three items recently passed by the India Council.

In the middle of July I wrote to you with reference to the need of supplying the place of Miss Ducret in the Wannamaker School, and also the places of the late Miss Mitchell and Miss Jerks. From the list of new missionaries who were appointed at the time of the annual conference it appears that Miss Bergevin and Miss Smith will apparently supply Nos. 3 and 6 in the India Council's list for women. I hope you have received my letter, but for fear that the letter may have gone down at sea I am cabling to you as follows: "NUMBER FIVE NEEDED ALLAHABAD".

I am enclosing copies of correspondence, having to do with the request of Government for the services of Dr. Lewis. It is felt by the members of the Punjab Mission, the Executive Committee of the Punjab Mission and the Council that we must do all we can at this critical juncture in aid of Govt. and hence the services of Dr. Lewis have been loaned to Government.

With kind regards,

Very sincerely yours,

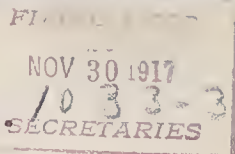
H. D. Griswold

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C O P Y . .

Etah, August 15. 1917



Mr. Spear
Dear Dr. Griswold,

Concerning the lectureship I spoke to you about some time ago and have been unable to do anything definite until information for which I asked from America should arrive. I wrote for specific information concerning trustees, trust funds, final ownership of manuscripts etc.etc. I am thinking of writing to Dr. Harland P. Beach of the Yale School of Missions. Possibly I can get some suggestions from him as to how the "Yale Lectures on Preaching" are run. If you know how these lectureships are run, then this information from home would not be necessary.

Roughly my ideas on the matter are as follows:-

I. The Principal of \$ 5,000. 00 will be deposited with the Board of Foreign Missions of the Presbyterian Church in U. S. A., from which a yearly interest of about \$225.00 or Rs.675 will accrue.

II. This premium to be used annually or bi-annually toward a course of lectures and publication of the same, on a biblical, apologetical, exegetical, homiletical, textual, comparative religions or other theological subjects in the vernacular (Urdu or Hindi) by a Christian or non-Christian,

III. The subject (chosen according to the lecturer's taste and ability) is to be assigned by or under direct supervision of the Board of Trustees, who are to pass on the merit of the work at least two months before the delivery of the same.

IV. Should the lecturers be found unsatisfactory the money shall go to the North India Tract Society but never for two years in succession. In case a second time the lecture be found unsatisfactory the premium shall revert to and be added to the principal.

aimed V. The purpose of this foundation is two-fold: (a) To develop indigenous Christian scholarship. (b) To provide a theological literature, especially ~~aimed~~ toward helping Indian pastors and preachers.

VI. Place. The lectures will be delivered at the University in Centres of this language division of the United Provinces and the Punjab. Or alternately in Allahabad and Lahore. Should there be a Union Christian University in this language division, these lectures shall be delivered there.

VII. Time of holding the lectures shall be determined by the Board of Trustees.

VIII. The number and length of the lectures shall be determined by the Board of Trustees in consultation with the proposed deliverer of the lectures.

IX. After the delivery of the lectures they shall become the sole property of the North India Tract and Book Society and may be

changed in any ^{way} to facilitate their publication.

X. The lectures are to be published by the North India Tract and Book Society from year to year in uniform volumes with regard to printing, paper, binding etc.

XI. The money that remains over from the publication of one edition and expenses of the lecture shall go to the ~~Lxx~~ Lecturer.

XII. The disposal of the premium and full arrangement ^{concerning} ~~of concession~~, lecturer, subject, etc. shall be in the hands of a Board of Trustees of 5 men.

This is a very kachcha plan but it brings out my main ideas. The India Council could possibly suggest a great many changes and improvements. There are many details that have ~~xxx~~ to be enlarged upon, i.e. the selection of the Board of Trustees, term of office.

I am sending you Dr. Speer's letter on the matter. Kindly return it or a copy of it to me for reference.

I spoke to Dr. Janvier about this scheme but he did not seem to favour it, although I don't know what is the exact nature of his objections. I would like to consult the North India Tract and Book Society also about their part of it. I would be much obliged if you would draw up several copies of a tentative plan.

Sincerely,

Sd. James Watt.

Colm

Landour (Mussoorie), August 22, 1917.

FILE
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NOV 30 1917
SECRETARIES

Rev. James Watt,

E t h (U.P.).

My Dear Mr. Watt,

Your letter dated August 15th is at hand. I shall talk over the matter of the proposed lectureship with some of the members of the India Council and get their opinion. I wonder if you have consulted with Mr. Mukerjee, Secretary of the North India Book and Tract Society. Since the idea is that this is to be a lecture foundation for Indian Christian lecturers, it will be well first of all to get the opinion of some representative Indian Christians on the subject. It would be worth while, I think, to write to Mr. N. K. Mukerjee, B.A., or better still to have an interview with him, if possible. You propose that the manuscript should be published by the North India Tract and Book Society. Within a few days I shall talk over the whole matter with Mr. Velt-e of the Saharanpur Theological Seminary and see what he thinks of your plans. I may send a copy of your letter to the India Council for a preliminary statement of views on the subject. I wish to know Dr. Janvier's views. We should do as much thorough thinking as possible, so that the very best possible use may be made of the funds available for the development of Indian Christian Literature. I think it would be worth while also to have in mind certain Indian Christian scholars and to find out by correspondence whether they would be willing to deliver lectures on this foundation or not and on what subjects. For instance Dr. S.K. Datta, who has been for the last two years or more in France in connection with the Y.M.C.A. is expected back in India, I think, in January. He would be thoroughly competent to deliver several lectures, say, on such a subject as this, the Bearing of Early Church on the Modern Religious Problems of India. Professor Siraj-ud-Din of the Forman Christian College also would be thoroughly competent to lecture on Islam. Prof. * Joel Waiz Lall, M.A. of St. Stephens College, Delhi would also be entirely suitable, and of course there are a considerable number of strong Indian Christians in United Provinces whom you know better than I do. Two or three are on the staff of the Ewing Christian College.

I shall return very soon the copy of Dr. Speer's letter to you.

Very sincerely yours.

A. J. G.

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Copy.

FILE NO. D-111

1033-3

NOV 30 1917

Kaimganj, 3rd August 1917.

DETAILS

OCT 11 1917

Mr. Spicer, Griswold,

Your letter of the 13th July came duly to hand and as opportunity offered I have since then been preparing the answers to your questions. Now by running up here to Kaimganj, I can write you without interruption, as I have been trying for many days to do. I enclose an incomplete statistical report of work done. (See appendix)

At present I have a summer school in session in Parkpur. The average attendance up to this time has been about sixteen, of whom three are women, and six are men who were teaching for me in the villages last winter. All are more than twelve years old, and all but five are more than eighteen. One, a convert (though not mine) of two months, walks 16 miles daily, two walk twelve and one ten. A few live within two miles, and others have accommodations on the Mission Compound. They are paid a rupee a week for their food, and in addition reward that may amount to Rs.4 a month for what they learn. I am helping in this way to prepare them for better work in the villages, this coming winter. The Mainpuri Training School Course for the first and second years is being followed, with the Mission of Hindi, which ten of them already read fairly well. The school is to continue for two months.

In the Contract Schools last winter, it was a rule, not always honoured, however, that Bible stories, bhajans and prayers should be a part of the examinations. By placing such emphasis on this in the summer school, also by requiring it before the reading at examinations, thus making it a condition for the reading examinations, and by using the help of the village pastors more than formerly between my visits, I hope to make this feature successful during the coming year.

Hitherto I have tried to visit each village two or three times a month. But Mr. Randy plans to make schools the first work of all village pastors and workers this year, hence I hope that only the monthly examination visit will be necessary from me, with the preachers supervising between my visits. In this way and with the help of a motor cycle for which I am working, I hope to double my territory.

As for the distance between schools; the 38 villages and muhallas are scattered over a strip of territory 25 miles long, and are none of them more than six miles from a railway station. I have used the train for nearly all trips except Farrukhabad and Fatehgarh returning from Kamal Ganj on my bicycle. I think I have never exceeded 22 miles in a day by bicycle and as you may notice from the report 11 miles a day is about my average.

You ask for my impression of the Contract System as a method. I have been rereading your pamphlet, "Methods of teaching Village Christians to Read", and shall take it as a basis for what I have to say, with your permission. The page numbers I give refer to it. I have verified the advantages there enumerated and take for granted for the most part that they ~~are~~ do not need repetition.

I have not personally seen any other method of teaching village Christians in their villages, - though I hope to in Etah next month - so I cannot compare from personal experience. However, when I read reports of the United Provinces Board of Education's proceedings, also discussions in the U. P. Legislative Council on the same subject, then turning to missionary literature find such statements as Mr. Moore's (p.39 of your pamphlet); then again hear Mr. Mitchell lament the difficulties of interesting our ~~xxxxxxx~~ people in education; the lion in the way for all seems to be the same, namely the aversion of the people to learning. Our first work, it appears to me, is to create interest.

The success of the United Presbyterian Mission in organizing formal schools, also in making use of government schools, seems remarkable. It is undoubtedly the goal toward which we must work, but whatever the explanation may be, we have not reached that goal in our field, nor do we seem to be near it. We have still to arouse the ambition for learning here.

The teaching of reading without writing may be unheard of; a school that has not the three R's for its minimum curriculum may not be worthy the name of a school; an invoice of our stock-in-trade may as Mr. Moore says be ludicrous; but if such insignificant beginnings can be used to create the desire for more, shall we despise them?

Conditions are primitive; it is not unreasonable to adopt ourselves to them and use primitive means. Placing a 20th century school in 10th century conditions could well be expected to end in failure as recorded in so many cases (p.22). But starting from small beginnings and allowing for natural growth will give us 20th century schools in the end. To try to begin with them is to "put the cart before the horse." Whether we will or no, we must take them wanted first.

We want to accomplish "the greatest good for the greatest number"; we want an entering wedge that will open the way, not in exceptional villages, but throughout the whole field; that will convince the people in every village that they can learn and should. Even in the reports of the United Presbyterian Mission on village schools (pp. 24-26). There is an average of but one school for eight villages, which at least under our conditions would not supply the first great need, - interest. Having roused that and gained an adequate entrance, it will be easy to go on to our goal.

I am convinced that the Contract system furnishes this adequate entering wedge; there may be others, but I question now how there can be any other. About one in every five Christians, in the villages where we worked this winter, has become interested, I believe permanently, in reading, that is, was reading, and will do so again.

I would reiterate the advantages mentioned on pp.19-21, and in addition mention the facts that :-

(1) The Contract System makes possible the use of very poor teaching material - a disadvantage some say; but not so, for we have nothing else; there are not enough good teachers for the work; they cannot be found, they do not exist. Moreover I doubt if a higher grade of teacher under the old system could show better results. It

not only makes the use of such teachers possible, it makes it successful

(2) One advantage of using these untrained teachers is that they have not become educated away from their own people. Too often the Boarding Schools produce men without influence in their old community. May we not reasonably hope to see the whole community advance in unison by this means? Then will it truly be a "mass Movement" at every step of the way.

(3) It is an elastic system and adaptable to conditions. It requires far less of the pupils in the beginning and so creates interest much more easily. Such objections as the following lose their force:- "Our children don't know how to sit still, they are used to running about all the time." ("Baithne ki adat nahin hai, etc)

We have to work very hard; we have no time to read." ("Kam ke sabab se ham ko chhutti nahin milti"). Even the seasonal occupations and dissipations, though they interfere, do not make reading at other times impossible.

The jealousy of higher castes is aroused less easily, and persecution is less likely than with a well-equipped organized school.

(4) Perhaps the greatest difficulty in the working out of system, and yet the secret of success in it at its present stage, is close missionary supervision. In any system the missionary's help seems to be essential; but in this a monthly visit to each village is absolutely indispensable; it is the ~~minimum~~ minimum and by this monthly visit the needed encouragement and inspiration are provided. Some may consider this incentive undesirable, but until the love of learning for its own sake has been acquired, let us make the most of the artificial means at our command; and this is a means and a most effective one.

When they have been persuaded that they have the mentality to learn, it is not hard to gather the best ones into summer schools at central stations, during the months when supervision in the villages is impossible. In these, some find courage to go further away from home to the Central Training School, and later to the Seminary.

The question naturally arises whether it is distinctly evangelistic as shown by results. One or two instances may serve to show what it has done for some and can fairly be expected to do for more.

I asked a boy who had learned to read in this way three years before, to take the first chapter of John for his Bible lesson; "You may have read it", I said, "it begins 'In the beginning was the Word'" - "and the Word was with God, and Word was God", he continued instantly.

Another boy was sick in a muhalla where services had been held regularly for two years. He had seldom missed a service. When I went to see him after the service he had high fever, but his Bible lay on the bed beside him. He had been reading it. "How could I come today?" he asked, "I couldn't even rise from my bed," but his heart had been with us. Another boy asked me, "Miss Sahib, where in the New Testament does it tell about the city with streets of gold and gates of pearls?" We turned to it and read it. "Well", he said, "I read it once a long time ago, and I have searched and searched for it but have never been able to find it again. When I read it I said to myself, 'This must be the house of God' (Khuda ka Ghar), and as I read, I seemed to see it before my eyes. Is it the house of God?"

I cannot wish for anything more powerfully, directly evangelistic though apparently so indirect in its attack on the forces of darkness.

Man made religions have again and again captured the imagination of the peoples of India, and of this very people among whom we work, and swept through like wild fire.

When shall we see Christianity sweep through in like manner? When shall we see it indigenous? When shall we have made ourselves, as missionaries, unnecessary? I confidently believe that it will not be before the day when we can say to every one of them, "The Word is very nigh thee in thy mouth and in thy heart, that thou mayest do it," and that it will be on that day; - and that here is a means of bringing that blessed day in.

Please excuse a very lengthy answer to a very brief question, but to my mind a very weighty one. As I have wheeled about through the district this year many of these thoughts have been more or less distinctly in my mind, and I am glad to have had a chance to express them to you. I hope that you will freely criticize me where I am wrong. The danger of the ~~mercenary~~ mercenary motive is a thing that troubles me all the time, and more than ever, with a proposed increase in the rates. Many thoughts in refutation of that argument, and in defence of it come to me. I hope to see the way out of that danger clearly some day.

If I had had any idea that it would take me nearly four weeks to crystallize and put onto paper my thoughts on the subject, I would have acknowledged the receipt of your letter sooner; but perhaps at all events you will forgive my delinquency. I hope you will also excuse any undue tendency to an argumentative answer to your question. I believe the subject does need emphasis, though, hence my over zealous answers.

Very sincerely yours,
Sd. Louisa Lee.

REPORT OF DISTRICT WORK FOR 4½ MONTHS, Jan. 2 to May. 16. 1917.

Total number of villages in which there were readers.	38
Total Christian population of these villages.	810
Total number employed as teachers (not all at once; average perhaps 14).	18
No. of men reading (= 1/6 of total).	31.
No. of boys reading ($\frac{1}{2}$ of total).	97
No. of women reading (= 1/10 of total).	18
No. of girls reading (= 1/5 of total).	41
Total (average perhaps 125 per month).....	187
(Reclassified) -(Readers)	
Total men and boys	128
" women and girls. (1/3 of grand total)	59
" adults ($\frac{1}{4}$ of grand total).	49
Total expenditure (exclusive of my travel)....	Rs. 297
No. of days spent in school inspection.	80
Total number of miles travelled by bicycle.	900

APPROXIMATE NUMBERS READING VARIOUS BOOKS:-

Mr. Lawrence's First Book (Some of these have finished it.	123.
Mr. Lawrence's Second (?) Book (Copy enclosed).	24
Mr. Lawrence's Tamsilen (similar to second book).	7
Makhzan i Karguzar.	19.
C. L. S. II Reader.	9
Testament.	5
	<hr/> 181

Owing to the loss of the note book, in which examination ~~xxx~~ records were kept, the above has had to be reconstructed chiefly from memory. However, if any figure is an over-estimate, I feel sure it is the first, and that the remaining ones are underestimated, if anything. I hope to have correct figures in October.

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C O N F I D E N T I A L .

NOV 30 1917

1033-3
STAIRS

Landour (Mussoorie), August 22. 1917.

00 1917

Mr. Speer

Rev. A. G. McGaw,
Chairman, Executive Committee, North India Mission,
E T A H . (U.P.)

My Dear Mr. McGaw,

I herewith submit a report of what has been done in the case of Miss A. F. Rader. She is afflicted with extreme nervousness from all accounts and weeps a great deal. She also has a violent attacks of pain from time to time. The last one kept her several days in bed and she apparently suffered, from the accounts which have reached my ears, great agony. I have consulted very especially with Dr. Woodard, Mrs. Smith and Mrs. Bandy concerning the case. Miss Rader herself is keenly bent upon returning to America. She doubtless has been the prey of her own thoughts a great deal. Last cold season in Fatehgarh Dr. Woodard offended Miss Rader by telling her to "brace up". For this reason Miss Rader did not ask Dr. Woodard to examine her but on the otherhand secured medical advice from Dr. Wrench, Dr. Brown and Dr. Orbison. When your letter came saying that the medical certificate must come from a medical missionary within the Mission rather than outside the Mission, I went at once to Dr. Woodard. She said that she could rely entirely upon Dr. Brown's diagnosis, and that it would cause Miss Rader great discomfort and add to her nervousness, if she attempted to give her a further examination. Dr. Woodard's opinion was that if Miss Rader was of a hopeful temperament, she might well stay on longer in India and try what Dr. Brown at Ludhiana or Dr. Vail at Miraj could do for her; but considering all the circumstances, her very great desire to return to America, apparent lack of adjustment to Indian conditions and her extreme nervousness, Dr. Woodard felt that the wisest course was for her to return to America at once. We talked the matter over as fully as possible.

From all accounts Miss Rader has been a great success as a Y.W.C.A. Bible teacher in America. It was felt, then, in recommending her home going now that she could take up the old line of work in which he has made a thorough success, and also interest many people in the work in India. While it is possible that if she had stayed on and tried everything which medical science in India could do for her that she might get on her feet and "make good" in India, yet it is felt by Dr. Woodard and most with whom I have talked that the probabilities are strongly against this. Hence most of those with whom I have talked have felt that it was the part of wisdom for Miss Rader to return to America at once. She has the opportunity now of travelling with acquaintances all the way home. She has not been able to do any language study ~~or anything~~ of consequence this whole year, nor even if she stayed would she

probably be able to do anything of consequence during the coming year. Hence so far as the cost ~~to~~ of the Board is concerned it is about the same whether she goes home at once or draws her salary from the Board during the coming year without doing work. It must be remembered that the first year has been practically lost for the purpose of language study. Of course Miss Rader's going home now means practically the surrender of all hope of her services in the future. In view of her extreme nervousness and apparent lack of adjustment to Indian conditions it is highly improbable that she would be sent out again. I gather from Miss Rader's remarks that she was not examined by the Board's physician immediately before coming out. She had been examined about two years before. No one even now seeing her casually would imagine that she was anything but strong and healthy. I imagine that her strong and healthy looks perhaps misled the Board's officials and made them think that a fresh medical examination just before coming out was unnecessary. At least from all accounts she did not receive such an examination. I have an impression, too, from all I have heard, that Miss Galbraith also was not examined by the Board's physician before coming out, although I am not so certain about this. These two cases of illness and of great personal disappointment emphasise strongly the need of every one coming out as a missionary being rigorously examined by the Board's physician, however healthy they may look.

In the list of North India Missionaries here in Landour, who voted on the question, ~~as~~ I inadvertently omitted the name of Miss Owen, honorary missionary. Yesterday Miss Owen and I talked over the matter a little bit and her opinion was that possibly there are more causes of Miss Rader's illness than have yet been discovered. Miss Owen was inclined to the opinion that Miss Rader might have stayed in India spending the next cold season out in the district with some wise missionary lady living on liquid food for the time being and then going to Miraj in February or March. I mention Miss Owen's view as the one exception in the Landour votes. Dr. Avey did not vote.

I have wired to Cook and to the American Counsel⁴ in Calcutta as well as to Mr. Smith, the Treasurer and yourself. The American Counsel⁴ General replied as follows: "Miss Rader will have no difficulty if passport is in order. She should call at this ~~effi~~ office for visé of passport". Cook has replied as follows: "We have secured a berth for a lady by the "JAPAN" sailing about the 26th instant to Hongkong. Kindly let us know the name of the passenger and when she is due to arrive here. Fare is Rs.300." I have sent to Thomas Cook and Son, a certificate that Miss Alma F. Rader is a regularly appointed missionary and so is entitled to any reductions which can be made. On receipt of your wire: "Executive majority recommended Rader's immediate return to America", I wired to Mr. Smith asking him to join Miss Rader either at Bareilly or Mogal Serai and accompany her to Calcutta making all arrangements for her. Miss Rader leaves Landour on Thursday afternoon, August 23rd. ~~XXXXX~~ I have also wired to Cook. Hence all arrangements have been completed so far as I can see.

(3)

I trust that you will find this statement satisfactory, and that the Executive Committee of the North India Mission will approve what has been done.

I am sending a copy of this to Dr. Speer.

Very sincerely yours,

A. D. Griswood

SECRETARY,
India Council.

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SECRETARIES

Lahore, Dated 17th MAY 1917.

Mr. Speer The Members of the Committee on the Relation
between Church and Mission.

Dear Brethren,

Through the kindness of Rev. Herbert Anderson and at the suggestion of Rev. C.B.Young of Delhi, I have secured copies of the Baptist Triennial Reports for 1914 and 1917 together with two important papers by Rev. W. Carey and Rev. Herbert Anderson respectively. I herewith present certain extracts from these reports and papers:-

I. TRIENNIAL REPORT 1914. -

(a) "OUR MISSIONARY POLICY. - Mr. Anderson read a paper on "The New Emphasis". He pointed out that changes were taking place that had an important bearing on our policy as a Mission. With ever-increasing clearness and insistence emphasis was being laid on the Indian Church as the essential centre of thought and policy, and as the permanent evangelizing agency in India. It was our duty ~~making~~ to teach our Indian fellow-believers the true and the full significance of the Church of Christ, and to make every possible effort to bring about such a development of the Indian Church as would enable it to become the most efficient factor in the evangelization of India." (p.5)

(b) "The following resolutions were passed affecting our Missionary policy:-

THE INDIAN CHURCH.

(1) That, whereas God has in His Providence called us to take our share in the evangelization of India, and has graciously owned our labours as a Mission by calling out a people for Himself, we render Him our heartfelt humble thanks.

(2) We believe that it is His will that the work of evangelization shall be carried on to completion through the medium of His Church in India, and it is therefore our conviction that in every station and district, where it may be practicable, churches should be fully organized as soon as possible under the leadership of an efficient pastor.

(3) That Missionaries, as individuals, should seek to identify themselves in the closest fellowship with their Indian brethren and, where at all practicable, as members of the Church.

(4) That, further, the churches in the various districts should be encouraged to unite with each other and with us as a Mission in the formation of Unions for the purposes of mutual help and co-operation in all forms of spiritual work.

(5) That there is a need for a larger body of spiritually devoted and trained Evangelists to work in living connection with, and where, possible, under the direction of the Unions above referred to.

(6) That the Provincial Conference proceed to consider, in outline, what steps should be taken to give practical effect to the above Resolutions in their respective areas, and to report at a later sitting of this Conference." (p.6.)

(c) "THE INDIAN CHURCH - The resolutions adopted by the Provincial Conferences were reported (See Bengal Con. Min., page 17, North India, page 30; Orissa, page 20); and it was

RESOLVED:-

(1) That this conference notes with satisfaction that definite steps have been taken by each of the Provincial Conferences to give effect to resolution No. IX of this Conference on the Indian Church. The proposals naturally vary in accordance with the widely differing conditions in the several parts of the field, and they have wisely been made tentative, pending the test of actual experiment; but we believe that they indicate a real advance, and will lead to effective development along sound and permanent lines in the best interests of the Church and Kingdom of our Lord Jesus Christ.

(2) That a Committee of reference, consisting of Messrs Carey (Convener) Collier and Wilkins, together with the Indian secretary, be appointed to watch the progress of the ~~strict~~ effort to bring the Indian Church into vital connection with the activities of the Society.

(3) That a statement be prepared by the above Committee, to be translated into the vernaculars and widely distributed among the members of our churches throughout India, setting forth the meaning and the significance of the new emphasis it is desired to make on the Indian Church as the normal and permanent evangelising agency in the land." (p.12).

II. TRIENNIAL REPORT 1917.

(a) "THE INDIAN CHURCH. - A paper introducing this subject was read by Mr. Carey. He urged that the discussion should proceed on constructive lines. Depressing criticism had no lift in it. The realized fact of the Lord's presence is security for the well-being of the Church. In place of the assumption that our methods had been wrong in the beginning, we should discern progressive continuity in the building up of the Church. It is not we alone who are working, it is God. Starting with the proposition that the chief function of the Mission is to found, to foster, and to free the Indian church, Mr. Carey deduced the conclusion that it is our duty now to take a definite step forward, and make the Church rather than the Mission centric in all our plans. It is clear that we are not doing this at present. The Conference is a Mission organization, and not a church development. Our Indian agency is related to the Mission and none of it to the Church, from which, in fact, it has been organically separated. Stations are maintained where the Church has not taken root. It would be wise to concentrate our forces where a movement of converts is taking place.

How is this fundamental re-adjustment of our operations to be effected? We must remember that God often works through very weak instruments, and that at this stage the Pastorate requires not so much college-trained men as men trained on the field, amid the actual conditions of daily life and work.

Mr. Carey then briefly referred to the progress made in the direction suggested by the resolutions of the last Triennial Conference, e.g. the appointment and support of pastors by the Councils in North India and Church Unions established on different plans in Bihar, Bengal and Orissa, especially mentioning the progress in this direction made by the Bakarganj-Faridpur Union. In all this we saw signs of the Church gradually becoming the real evangelising force in its own area. This is raising new problems that must be faced, e.g. the transfer of workers on our staff to the Unions, the transfer of property, the placing of the responsibility for Primary Education also in the Unions, and the relation of the Foreign missionaries to the Unions. As to the last question it was possible that the best contribution that the Foreign Missionary could make to the growth of a virile church in some areas, at a given stage of development, might be rendered in an advisory capacity, from without, rather than from within the church. The church must grow from its own root, and the goal should be the enthusiasm of the Mission." (pp. 7-8)

(b) "RESOLUTIONS. - Ultimately two resolutions based upon the discussion as raised on Mr. Carey's original propositions were adopted as follows :-

Whereas the Conference notes with satisfaction indications of real progress throughout the field towards a true apprehension of the place and importance of the Indian Church in relation to the Missionary cause, and

Whereas in some of our areas there is established a large body of believers, and a form of church organisation in which these ideals are being slowly realized, and

Whereas there are other areas in which the Christians consist of a rapidly growing body of new converts, who may and should profit by the experience of the past, be taught these ideals from the beginning; therefore it is

RESOLVED:-

That we do now and henceforth proceed on the principle of making the church centric in all our plans.

Whereas a period of transition must elapse before the re-organization contemplated can reach in full development; and whereas during this period one of the main difficulties will be the maintenance of an adequately equipped pastorate; it may well be the case that this temporary difficulty can only be overcome by financial aid from the Church in the West. And whereas the solution of this problem should be sought along lines consistent with the principle of "making the church centric in all our plans", and in order to give practical effect to this principle, we therefore

RESOLVE:-

That the Unions and Councils connected with Baptist Churches in our field be invited to appoint one delegate each to meet with the following Committee of this Conference to discuss all subjects related to the problems of the Church in India, and to forward their

suggestions to the said Baptist Church Unions and to the provincial Conferences; and that the sum of Rs.500 be voted from the Allocations of the Provincial Conference Estimates for 1917 for this purpose. (Committee: Messrs Anderson, B.C.Sircar, Nag, J.W.Lall, Carey, Collier, Jarry, Miss Theobald, and Dr. Howells.). (pp.8-9)

III. Extract from Rev. W. Carey's Paper on "the Indian Church":-

"There are Indian brethren in this Conference. We delight to honour them. It is a pleasure to feel that ~~there~~ there is no difference between their status and our own - that we meet and deliberate on a common basis of equality. But in what capacity are they here? Certainly not as identified with the Church. On the contrary, as far removed from the Church as possible, being directly related to London and holding office as Missionaries of the Home Committee. This relationship is recognized as conferring upon them the position of highest honour and privilege in the service, and they are justly proud of it. The responsibility for the anomaly must rest with the system and not with them. But have we considered the bearing of this upon the problem of the Indian Church? The Indian Church will take its shape and character from its indigenous leaders. Under our present system, the best men come to connect themselves with the Mission rather than with the Church, and the excellent among them to esteem it a prize to be responsible not to the Mission on the spot, but to the Mission at its base in a foreign land. The result is that whatever service may be rendered to the Church, and I do not forget that one or two of our Missionary brethren are honorary pastors, it is optional service and rendered from outside, - from a position of detachment rather than of identity. Thus the actual leadership and setting of standards within the Church is left to inferior men. Our principle seems to be leading us into strange waters, but we had better face the issues fairly if a new start is to be made. The consensus of informed opinion seems to be against the continuance of ~~the~~ the practice of appointing Indian brethren as Missionaries of a Home Board. Not, be it clearly stated, on the ground of any want of character or capacity, but simply in the interests of the Church. Moreover to go on adding Indian members to the list of Missionaries is to increase indefinitely the ties of the Mission to the field instead of decreasing them." (p.3).

Yours sincerely.

H.D.G.

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Circular Letter

OCT 11 1917

Landour (Mussoorie), August 30 1917

10-33-3
SECRETARIES

Mr. Speer, Dr. Speer,

Last Monday I spent in bed. Cause, an influenza ~~is~~ cold with a little fever. Am feeling much better but am ~~as~~ still rather weak. I shall have to take it easy for some days.

Yesterday I attended a wedding. The couple who were married were Miss Hopkins of the United Presbyterian Mission and Mr. Stewart of the Associate Reformed Presbyterian Mission. He had served as a short-term man in Rawalpindi College and then for a year or two in one of his Mission Schools in Cyprus. His parents are missionaries in Syria. Mr. Velte performed the ceremony since he holds a license for performing marriages in the United Provinces. It is needless to say that we had lot of things to eat. I was more or less "seedy" and so went in a dandy. Mrs. Velte and Mr. Mobraj Velte were there. They ~~young~~ couple are spending their honeymoon on a walk tour straight across the country from Landour to Simla. Mr. Stewart is thus annexed as a missionary to the United Presbyterian Mission.

Last Saturday Mr. and Mrs. Har Bhagwan invited me to a breakfast. Mr. Har Bhagwan is my stenographer. Mr. & Mrs. Hume and myself were guests. We ate and ate and ate enough, to last ~~any~~ reasonable person for days. It was a very pleasant occasion.

At half-past 4 today I have to attend two afternoon teas fixed at the same time. One invitation issued by the ladies at Laltibba, namely, Mrs. Jones, Mrs. Orbison and Mrs. Rice, and the other issued by Mrs. Wherry and Mrs. McCuskey. I shall spend a little while at Laltibba and then go down to Tafton, going in a dandy

Miss Rader of the North India Mission expects to sail from Calcutta on Sunday next for America. She has been ill ever since she reached India and has been able to do practically no language study at all. She also has from time to time serious attacks which involve great pain. It was only a week ago that the matter was taken up seriously of her going home. It involved sending many telegrams; to Thomas Cook and Son, to the American Consul General, Calcutta, to the Executive Committee of the North India Mission, to the Treasurer of the North India Mission, etc., etc., but finally everything has been arranged and Miss Rader leaves here tomorrow, Thursday afternoon.

Last Sunday morning Mr. Harper preached on the Parable of the Leaven. It was a very good sermon indeed, containing many interesting incidents. In the evening Mr. Velte preached on the text "I was not disobedient under the Heavenly Vision". It was a magnificent sermon and many have referred to it. At the Thursday ~~even~~ afternoon prayer meeting this week Mr. Barrows will speak for 15 minutes about his work in the Perozepore District, talking especially about the story-telling method in teaching the Bible.

H. D. Griswold

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OCT 11 1917

INDIA COUNCIL BUSINESS (CONTINUED).

FILING DEPT.

NOV 30 1917

1033-3
SECRETARIES

Mr. Speer

VI. 22nd JULY 1917 - In response to a letter sent to the Council dated July 11th 1917, it was unanimously voted to request the Board to send out in the Autumn Nos. 3, 5 and 6 in the Council's Preferred List for Women.

VII. 29th JULY 1917. - In response to an enquiry from Dr. Speer dated 16th May 1917, the question was referred to the Council whether Dr. A. R. Pittman should be located in the North India or the Western India Mission. It was decided that he should go to Fatehgarh according to the original arrangement.

VIII. 11th AUGUST 1917 - The Government having asked for the services of lady missionary doctors, and the Executive Committee of the Punjab Mission having recommended that Miss E. G. Lewis, M.D. be loaned to Government, the Council ^{unanimously} approved (~~Mr. Wilson's vote not yet, August 24th, received~~).

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Copy.

FIBING DEPT.

NOV 30 1917

Dehra Dun, 11th August 1917.

SECRETARIES

OCT 11 1917 Dear Friends,

Mr. Speer

I have received letters from both Dr. Carleton and Dr. Lewis in regard to a call from Government for missionary doctors - ladies. Dr. Carleton writes:-

"An urgent appeal has been sent out by the Inspector General of Hospitals Punjab, to Missionary Doctors (women) to see if they can come to the help of military hospitals and hospital ships.

Dr. Lewis would be happy to go, and Dr. Marston would be glad to take her place in Ferozepore if the Executive Committee agree. Dr. Lewis would represent us in so capable a way that we should be proud to send her. Dr. Marston's work in Hoshiarpur has not occupied all her powers. She too, would be glad to help on the situation by taking care of the Ferozepore Hospital.

Dr. Lewis can go for either six months, or the period of the war. I trust the Executive Committee will be favorably inclined to help on the war in this direction. Three lady doctors are to go together to each place to fill different departments, each in charge of her own. The authorities need an early answer."

Sd. J. R. Carleton.

I think this puts the situation very clearly. Of course Dr. Lewis has a heavy work - just now very heavy - in Ferozepore, but as I see it our decision will depend upon our thought of our duty to the sick and wounded soldiers.

The question naturally comes before the Executive Committee, but so much is involved in the decision that I am now sure that it will now be the India Council that has the last word. I should also like to know for the benefit of the Executive Committee, and then for the India Council if the question goes to them what the will of the Mission is. In consequence I am sending this to a number of the members of the Mission with the request that they will get views of other missionaries as far as possible and let me hear the results at a very early date. I should like to hear from all but I fear that it is impossible with the necessity of an early decision.

Perhaps I might add that I do not have any thought that the Mission will hesitate as to what to do, but I want to hear as many say so as possible.

Yours sincerely,

Sd. E. E. FIFE,

Chairman.

August 11th. 1917.

My Dear Dr. Griswold,

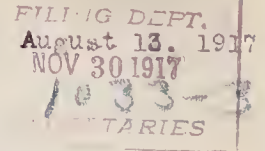
Perhaps you already have information in regard to the matter of giving a lady doctor to War work, but in any case I send you a copy of what I am sending out.

Am I correct in thinking that the India Council has the final word in this matter. I hope to hear soon from a good many representative missionaries so that we shall know what the mind of the Mission is. If you think of anything I should do that I am not doing, so far as you know, kindly let me know.

Yours sincerely .

Sd. E. E. FIFE.

Landour (Mussoorie), August 13, 1917



Rev. E. E. Fife, D.D.,
Chairman, Executive Committee, Punjab Mission,
Dehradun.

My Dear Dr. Fife,

Your letter dated 11th of August is at hand. With reference to this call for lady missionary doctors the Mission through the Executive Committee will of course act first. If the Punjab Mission is prepared to lend to Government the services of either Dr. Carleton or Dr. Lewis, I am certain the India Council will approve. It is really a question for the Mission to decide. My impression is that Dr. Carleton could be spared more easily than Dr. Lewis. Dr. Lewis has a good deal of surgical work and no one can quite take her place in this. Dr. Carleton has not so much surgical work. Dr. Marston might very easily take Dr. Carleton's place. Of course if Dr. Lewis were loaned to Government I suppose that Dr. Marston and Miss Ghose could carry on the Dispensary work without difficulty. We certainly ought to help Government in every way possible in these days of stress and trial. I am sure the India Council will approve whatever the Mission decides.

Very sincerely yours,
Sd. H. D. GRISWOLD.

Dehradun, 15th August 1917.

Dear Dr. Griswold,

I have not yet had time to hear from the Executive Committee, but inquiries in other directions are bringing in responses that seem to indicate that the Mission is heartily willing to give a lady doctor to Government to meet its great needs.

I suspect that the sooner we carry sanction through the Mission and the Council the better and I thought perhaps it would be just as well to inform you of the situation as it has developed up to date so that you may be able to arrange for speedy action in the Council.

I see the force of what you say, in regard to one of the other ladies going in the place of Dr. Lewis, but the ladies themselves - the three of them - seem to be of one mind. It is pretty certain that Dr. Lewis would be able to do more up to date work; and I suspect that the other two doctors may think that a younger person would better stand the strain of the work.

Yours sincerely,
Sd. E. E. FIFE.

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NOV 30 1917

Landour (Mussoorie), August 17, 1917.

SECRETARIES

The Members of the India Council,

Dear Brethren,

The enclosed correspondence from Dr. Fife tells the story. It looks as if the Punjab Mission were about to offer the services of Dr. Lewis of Ferozepore to Government in connection with the War. I suppose that technically the Council ought to pass on this proposition in harmony with section 2, "the transfer of missionaries" under the general head of the duties of the Council as stated in the Council's constitution. Will you therefore send in your votes on the subject by wire ?

Very sincerely yours,

A. D. Griwell
SECRETARY,

India Council.

From H. D. Griswold

RECEIVED

SEP 24 1918

Mr. Speer

NON-CHRISTIAN RITES AND INSTITUTIONS AND
THEIR CHRISTIAN EQUIVALENTS.

There are two stages connected with mission work in India. First, the stage of individual conversion, when men come out singly from their old communities and confess their faith in Christ. Under these circumstances the convert naturally attaches himself to the religious and social customs and institutions of Christians from the West. As converts come out one by one and are cut off from their old communities, there is apparently nothing else to do. But the whole situation has changed with the coming of mass movements. Here converts stay in their own villages, do their old work, live in close contact with their old communities, and follow many of the old customs. These two stages, namely, that of individual conversion and that of mass conversion, may go on side by side. Thus while the stage of mass conversion has been reached in different parts of India, in ^{the} ~~that~~ ^{of} case/some of the depressed classes, as regards the higher castes and communities of Hinduism, the stage reached is still only that of the isolated individual conversion. So far as the stage of individual conversion is concerned, the problem indicated by the topic under consideration is scarcely raised. The isolated convert who comes out alone finds the Christian equivalents of his old religious rites and institutions in the corresponding rites and institutions brought into India by the Christians from the West. But when the mass movement stage has been reached, the situation becomes very different. The centre of gravity as regards the numbers of the Christian community has already shifted from the cities to the villages. Where such large numbers have come out and are still

still coming out in ever increasing multitudes, assimilation to the details of Western custom, rite and organization seems quite out of the question. The problem, thus, becomes an urgent one, namely, what, considering all the circumstances, are the reasonable Christian equivalents of the customs, rites and institutions of such mass movement converts?

Light is thrown upon this question by the history of the Apostolic age. Christianity began as a movement within the Jewish Church. It thus fell heir to the Jewish methods of dealing with ~~max~~ proselytes or converts from among the Gentiles. The Jews recognized two kinds of proselytes, proselytes of the sanctuary and proselytes of the gate. The former through circumcision and the observance of the ritual details of the law of Moses became to all intents and purposes Jews and were admitted to the sanctuary in the same way as other Jews. Proselytes of the gate, however, did not submit to circumcision and did not observe the ceremonial law. They remained on the outskirts as "sympathisers". It goes without saying that proselytes of the sanctuary were few in number, while proselytes of the gate were many. So long as the old Jewish methods of dealing with proselytes were continued in the Christian Church, the situation remained unchanged. The storm arose when both at Caesarea and Antioch not only Jewish proselytes of the gate, but also out and out Gentiles were admitted to the full privileges of the Christian Church without circumcision, and that too in such numbers as to constitute a veritable 'mass movement'. An influential party among the Jewish Christians of Palestine insisted on the

the necessity of circumcision for Gentile converts. This led to the Council ~~and~~ at Jerusalem, where the question under consideration was, what are the proper Gentile Christian equivalents of Jewish Christian customs. The solution was as wise as it was radical. Circumcision and the other rites and customs of Judaism, while regarded as properly observed by Jewish Christians, were not to be binding on Gentile Christians. The only positive injunctions of the Council had to do with the sins of idolatry and impurity - sins to ~~what~~ ^{which} the Gentiles then were especially prone, as well as mass movement Christians now; and with certain gentile habits of eating things strangled, with the blood not drained off - habits which tended to make social intercourse between Jewish Christians and gentile Christians difficult, if not impossible. The modern analogue of eating things strangled would be on the part of some of the depressed classes the eating of murdar, i.e. carrion.

The principle then, which seems to be involved in the decrees of the Council of Jerusalem is something like this. Gentile customs, so far as they are not out of harmony with the spirit of Christ, may continue to be observed by Gentile Christians, even as Jewish customs by Jewish Christians. More complete assimilation, wherever desirable, was to be left to the spirit of Christ, working through the slow processes of history.

So much by way of introduction. We are now prepared to make a more concrete study of the subject:-

1. BAPTISM - We may well begin with the ceremony of initiation into the Christian Church, namely, baptism into the name of the Father, of the Son, and of the Holy Spirit. The religious bath or

or symbolical application of water is so widespread among all peoples as to constitute a practice which may well be called "catholic". Numerous ceremonial washings are mentioned in the book of Leviticus. The ceremonial bath on a sacred occasion is a fundamental institution of Hinduism, e.g. the bathing at the Tribeni, or junction of the Ganges and Jumna, during the Kumbh Mela. The Sikhs have a ceremony of initiation through water baptism known as Pauhal. The Christian rite of baptism, then, is the particular application of a custom which is practically universal. The rite of baptism, accordingly, harmonizes well with the ideas and traditions of India. It may be administered in such ways as accord with the convictions of the different Christian Communions. As between immersion, pouring and sprinkling, the first two methods are in harmony with the religious bathing customs of India. For a cold climate, however, the symbolical use of a small amount of water would seem to be the rational method. We may note that Baptism occupies much the same place in the Christian Church as circumcision in the Jewish Church. Circumcision is common among the Semitic races, and within the two Semitic religions, Judaism and Islam, it is a ceremonial rite. The non-Semitic world has always had a prejudice against circumcision, and besides it can be applied as a ceremony of initiation to only one half of the human race. Hence it is not suited to become a catholic rite. Quite different is it with baptism. It fits in with the customs of all peoples. Its symbolical significance is obvious, namely, the outward cleansing with water as a sign of the 'cleansing of the heart by faith'. It is true, the administration of the rite of baptism may possibly be

be brought more perfectly than it is now into harmony with Indian customs, without any surrender of its essential significance. In this connection a careful study of the ritualistic and ceremonial bathings of India would be of great value.

2. ORGANIZATION - Suppose a group of men, women and children, living in a village or in the muhalla of a city, have received baptism. What then? The Apostolic precedent is clear. Paul and Barnabas on the first missionary journey appointed "elders in every church", that is local representatives of each group of Christians. And when this was done and "they had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts XIV.23). Such men as we learn from Paul's speech to the Ephesian elders, were "to feed the church of the Lord" (Acts XX.28). How does this apply to mass movement conditions in India? The problem of shepherding the multitudes now pressing into the Church is a difficult one. Frequently groups which are clamouring for baptism are held back because of lack of workers. Paul's principle seems to have been that at least a part of the shepherding should be done locally by the representative or representatives of the people themselves. It seems to me that we have been very remiss here. In the course of my wanderings I have visited many groups of village Christians. Not infrequently the main impression left in my mind has been the lack of any sense of responsibility on the part of any one, one reason/being that no one had/ given responsibility. The idea of a local leader, head man, chaudhri, or lambardar, is familiar throughout India. In appointing such local leaders or chaudhris and placing responsibility upon them we are not only following the precedent of the ~~Apostolic~~ Apostle Paul, but also

also building upon wholesome Indian custom. Happily the Christian Chaudhri Movement has already attained to large dimensions in India. It seems to me that the principle of appointing a local leader or leaders needs to be extended to every group of Christians living together in village or muhalla. There would doubtless have to be different grades of chaudhris, and those newly appointed would be 'on trial', until they had 'made good'. Instead of holding back a group from baptism because of the lack of an outside worker to place among them, the group might rather be held back until a local representative were appointed sufficiently prepared so as to lead in a daily service of prayer, recitation of Scripture verses, and song. Such a local leader would not necessarily have to know how to read. A small collection of Scripture verses and of Bhajans with the Lord's prayer would do to begin with, and these can be memorized within a very short time. It is well to remember in this connection, that in the Vedic age for centuries all sacred texts were memorized. By means of the Chaudhri 'Conference' or 'Summer School' such local leaders can be further instructed, filled with evangelistic enthusiasm, and made zealous for the new Christian brotherhood. Happily such educational and inspirational conference for Chaudhris are becoming frequent, and will doubtless be permanent. From such village laymen will come the officers and lay workers of the fully organized village churches. It may be noted in passing that the organization of every community in which a mass movement is taking place ought to be made the subject of careful investigation.

3. PLACE OF WORSHIP - Where will such a group of baptized Christian hold their sabbath worship as well as their daily service

of prayer and song? A Mission can no more provide a church building for every group of Christians than it can provide a worker; nor would it be advisable, if it could. What is desirable is that each separate group of ~~xi~~ Christians should provide itself a place of worship as well as a local leader of worship. In this matter Muhammadan procedure furnishes a good example for imitation. If a group of Muslims be too small or too poor to build a regular mosque, what they do is to build a platform as a prayer place at a cost of only a few rupees. No group of village Christians is too small or too poor to construct for itself in like manner a simple Chabutera or platform as a place of worship. Later on when they have become more numerous or better able, they may erect a church building. It seems to me that it is very important to have from the very beginning such a spot set apart with prayer. Its construction would represent self-^{effort}-support. It would be in the line of self-support. In erecting such a prayer-place the people would be doing what they could. Such a sacred platform, at which the sacrifices of prayer and praise were offered, would naturally take the place of former shrines, such as Lal Peri and Balmiki shrines among the Bhangis and Chuhras. It would also serve as a visible reminder of the worship of God, the Father and of His Christ, and so its presence in the midst would be a standing invitation to worship. Surely when an idolatrous shrine has been demolished, something ought to take its place. The writer of this paper has participated in worship at several such "platform" churches. If such platforms can be constructed under trees, so much the better. In the climate of India the shade of a tree does very well as a cover except during the rainy season. Shrines in India are very frequently

under trees (cf. Jeremiah III.6). Such a church platform might well take the place under ~~the~~ the tree of the demolished shrine. Some enquiry into the cost of constructing a simple Muhammadan prayer-platform as well as into the methods of co-operation by which the members of a Muslim group combine in its erection would be very useful.

The prayer-platform or the more pretentious church building, would also serve for a school house. In this respect also Muhammadan procedure furnishes a parallel. The mosque, not only a place for worship, but also a place for the teaching of the Quran. In like manner the village church, whether platform or enclosed building would be not only a place for worship, but also a place for teaching pupils to ~~read~~ read the Bible. As regards the form which village church buildings should take, where the people themselves are able to build them, there is need of study and wisdom. A village church edifice should not, by its very form, make prominent the fact that it belongs to a foreign cult. The religion of Jesus Christ should be advertised not by peculiarities of architecture and dress, but by the character and spirit of its followers. Accordingly, a village church should conform in style to the general features of oriental architecture. It should have an indigenous rather than a foreign look. If this most desirable end is accomplished, it will mean the careful study of simple architectural styles suitable for church buildings in Indian villages.

As examples of ~~the~~ city churches constructed on Indian models there may be mentioned the large Congregational church in Ahmednagar and the Roman Catholic Church in Muttra erected under the supervision of the late Mr. Growse, I.C.S.

4. TIMES OF WORSHIP - Under this may be mentioned the Daily Service of prayer and song and the Sunday Service.

a. Daily Service of Prayer and Song :-

In the city of Thanna next to the Mission School there is a Hindu temple, within the courts of which there is held a Sanskrit school for the reading of the Hindu Shastras. Once during a visit to Thanna I called at the school, made the acquaintance of the teacher, and was invited to be present at the Hindu 'even song'. It took place during the evening twilight. The boys of the school gathered before the door of the temple, sat down reverently, and then for ten or fifteen minutes sang the praises of their god. It was very beautiful and suggestive. Such an evening gathering of all the Christians of a particular village or mohalla to pray and sing hymns to God is found in many places, but by no means ~~any~~^{every} where. It is most desirable. Such a custom will be greatly helped by the existence of a place set apart for worship, as described above, and by the presence of a local leader who will be responsible for calling the meeting and leading in the worship. The whole arrangement of things in India is most convenient for such daily united worship. Mass Movement work follows caste or community lines. Whether living in city or village, Christians from a particular community will live close together with-in the same quarter. Hence they may be easily called together by a bell or a gong or by the living ~~real~~ voice as in the case of the Muharradan call to prayer. When Christians live so close together as they do in the mohalla of an Indian city or village, there is no excuse for not having a short evening service of prayer and praise. It is to be feared, however, that this custom is honoured more in its

its breach than in its observance. Unless from the very first the vital importance of united daily prayer as well as of individual and family prayer is strongly emphasized, the tendency will be for the people to depend upon the Mission worker or "babu". But he has anywhere from five to twenty or more villages to visit. To have united worship only when he is present means, then, a condition of things most unfavourable to the growth of spiritual life. In this matter also we may learn a lesson from the missionary procedure of Islam. When an African village has accepted the faith of Muhammad, a simple prayer place is constructed at once, and the custom of the Muhammadan daily prayers is instituted. As soon as the people learn to pray and are regular in prayer, they are strong in the faith. The prayers of Islam may be somewhat formal and mechanical, but nevertheless the strength of Islam lies here.

b. Sabbath Services. -

The Mission worker in charge of a circuit of villages will probably conduct this. But if he has a considerable number of villages under his charge, he will be able to hold a sabbath service only once or twice a month in any particular village. This fact again strongly emphasizes the need of selecting and preparing a local lay worker or workers in order to lead in the daily worship and also in the special Sunday service, in case the Mission worker is not present. And even when he is present, he will do well to associate the local leaders with him in the conduct of the service. Too often the 'babu' on such an occasion does all the speaking and praying, whereas what he should do is to seek to make every visit count in the preparation of the local chauthri or chauthris

for their voluntary and spiritual ministry. The writer of this paper was once present at a Chuhra 'Jag' or high service in Lahore. It was on the whole very orderly and reverent. On this occasion there were two celebrant or officiating priests, and these were local Chuhra Chaudhris. I quote the following from my notes:-

"Those who officiated at the 'Jag' witnessed by me were Chuhra Chaudhris or head men. The litany and prayer and hymns used by them were all memorized. They were not extempore. Now the problem is to raise up Christian Chaudhris of intelligence and spiritual attainments, who shall be able to lead in the Christian worship of their villages. And often an old Chuhra Chaudhri or a Siyana, when soundly converted, becomes a good Christian leader. Recently in the village of F. in the Punjab I was present at a meeting when the Christian Chaudhri read the Scripture lesson, and made a most excellent address. This man earns his living by mazduri. He can read Gurmukhi, and has read most of all of the New Testament in Roman Urdu. In several places I have found strong Christian leaders among those who formerly were Chuhra leaders. An elder in a recently organized village church was formerly a great singer of Guga hymns, and a valuable Mission worker for twelve years closely associated with Mirza Iman-ud-din, the brother of Mirza Ghulam Ahmed of Qadian".

From this it is clear that the problem of the raising up of Christian Chaudhris as substitutes for non-Christian Chaudhris is not insoluble. The vital importance of the creation of Christian Chaudhris, who are of the nature of 'local preachers' and leaders, needs to be laid to heart everywhere.

5. CONSTITUENTS OF WORSHIP:-

a. Music and Song. If any one wishes Scriptural justification for giving a place in worship to music and song, it will be found in the book of Psalms. Some religions have frankly given music over to Satan, notably Islam. Both Hinduism and Christianity are religions of song. The people of India have a developed musical system of their own (see Articles in the Young men of India, May 1918), and

are great lovers of music and song. This is a fact of tremendous importance for the Christian Church in India, both in its bearing on Evangelism (see Article on The Value of Music in Evangelism by Mrs. W.M. McKelvey in Village Evangelization No.2) and in its relation to public worship. Our hymn books are filled with translations of Western hymns set to Western tunes. There was doubtless some excuse for this in the early days of Mission work, when Christians were found almost entirely in the cities and when they naturally attached themselves to Western ways (including Western music). The various mass movements have changed all this so far as villages are concerned. If village Christians are to sing with enthusiasm and understanding, they must sing Indian hymns set to Indian tunes, and accompanied by Indian musical instruments. In the line of this, two achievements are worthy of mention, the Punjabi translation of the Psalms set to Punjabi tunes as prepared by the American United Presbyterian Mission in the Punjab and the splendid collection of hymns in Marathi written by Rev.N.V. Tilak, the Marathi poet.

A word as regards the spirit of the musical part of village worship. Song is the natural language of praise. Music and song provide an outlet for religious emotion. It is to be feared that in many a city congregation this great purpose of song is defeated. Let it not be defeated in the villages. The 150th Psalm lists as instruments suitable for the praise of God trumpet, psaltery, harp, timbrel, stringed instruments, pipe and cymbals. And the praise of God in song is according to the Psalms not infrequently accompanied by the clapping of hands, shouting and dancing. If any religion furnishes ground for that 'wonder, love and praise' ~~that~~ which is of the very essence of bhakti, it is Christianity. There is room also in

in village worship for the compositions of village ~~poets~~ poets. I have heard of several rather extensive poetic paraphrases of Scripture prepared in this way. In fact very much of the service might be sung or chanted, e.g. the Lord's prayer, the Ten Commandments, and the Creed. It is an Indian custom to chant sacred texts.

In this connection we may raise the question as to the desirability of a definite ritual, at least for the Sunday service, in the villages. I will again quote from my notes on the Chuhra 'Jag' referred to above: "

"The service was ritualistic from beginning to end. The ritualistic element consisted of lights on the shrine, incense, singing, prayer, the arti ceremony of the waving of lights, havan or the pouring of ghee into the fire (an ancient Vedic rite), participation in a sacramental feast (Parshad), a collection of money, and the united recitation of the formulas; "Rolo mo'mino, wuhi ek," and "Sri Balmik ki jai." At the time of the litany and prayer the service was distinctly impressive. The question arose in my mind, whether it would not be well in village groups of Chuhra Christians to have a form of service ritualistic in part, involving at least the recitation of the Lord's prayer, the Creed, and the Ten Commandments, the people standing at such recitations. The Chuhras are accustomed to a service which has a good deal of ceremony and colour".

A ritual involving as it does the repetition in every service of things fundamental to the Christian faith, is highly educative, and at the same time it fits in well with the modes of worship most common in India. A ritual, at least for beginners in the Christian life, is a good pedagogical method, and besides it makes possible a larger use of music.

b. The second constituent of worship is the use of Holy Scripture. For the villages the emphasis in these days is upon Bible stories. Not infrequently a list of Bible stories is prepared for a year, one to be taught each week throughout a whole district, and in addition to furnish the lesson for the Sunday service. This method is

is truly pedagogical. Children and childlike folk love stories. What Hindu does not know and love the stories of the Mahabharata and Ramayana? The Bible is filled with the most fascinating stories. Nothing is required but the art of ^{the} story teller in telling them properly. We must use the natural love of stories as well as the natural love of song, and make both constitute to the growth of Christian knowledge, and thereby to the spirit of worship. At last the art of story-telling is being taught in the training schools and theological seminaries. To chant a story to the accompaniment of a simple musical instrument is quite after the manner of India. Such wholesome indigenous ways of doing things need to be cultivated and practiced. Suppose that one Bible story, e.g. the parable of the Prodigal Son, should be taught each week to all the Christians of a district. Within a few months time there would be a good collection of Bible stories known by heart by most of the Christians. Hence there would be plenty of Scripture material available for the daily as well as for the Sunday worship, - material that could be drawn upon and used, even if every Christian in a particular group were illiterate. It is well to remind ourselves again that this method of using sacred texts by first committing them to memory is the most ancient and revered method known in India. The repeating from memory of the same Bible story on the part of several Christians in a religious service is a good way of impressing the truth. If a worker in charge of a group of villages has a definite course of Bible stories to teach, he will be preserved from much aimless and unprofitable talk.

c. A third constituent of worship is religious instruction.

Everything in a properly conducted service, however simple, is instructive, but the reference here is to the formal homiletic element in the service. This should be very direct and simple, and based as a rule upon a Bible story which the people have already learned. Several may be asked to repeat from memory the Bible story; then it may be read from the Scripture, if the one conducting the service, or any one else present can read. Questions on the Bible story may be asked and the lesson drawn out of the hearers after the manner of Sunday School teaching. The talk by the leader should be brief and interesting, perhaps broken up into two or three parts by singing or recitation of Bible stories. It will not do for the people to lose interest and begin to be uneasy. They are children in understanding and only so much as they can attend to and appreciate should be given them at one time. One single definite lesson from each Bible story is sufficient for each Sabbath. A year's lesson done in this careful systematic way will mean a real advance in Bible knowledge and Christian experience.

d. Another constituent of worship is prayer. The Lord's prayer ought always to be used in public worship and should be memorized by everybody for this purpose. Moreover one of the tasks of the visiting mission worker which has not yet received adequate emphasis is the teaching of individuals how to pray. By this is meant not primarily helping people to memorize the Lord's Prayer, important as that is, but rather the drawing out of concrete and actual needs, and teaching individuals to ask of God in a simple informal manner for just what they need. This is a matter of vital importance. It is safe to say that any group of prayerless Christians is exposed to grave spiritual

danger. For such a group denial of the faith is easy when persecution comes. A village Christian who in time of need has asked and received an answer to prayer becomes usually a strong Christian. He has tasted and seen that the Lord is gracious. I wonder if sufficient attention has been paid to the cultivation of the devotional life of village Christians. Prayer and Communion with God in some sense are familiar facts in the religions of India. May I quote the closing words of my ~~prayer~~^{paper} on a "Chuhra Jag"? "The Chuhra service witnessed by me revealed the instinct of worship in a fairly developed form as manifested by prayer and praise and adoration. The capacity of worship has not to be created. It is already there. All it needs is a new direction and a new inspiration, the inspiration which comes from a sense of what Christ has done for sinful men, and how God the Father has shown His love for men in the gift of His Son". Every effort should be made so to deepen the spiritual life of village Christians that prayer for them may be a great reality. If individual and family prayer is a reality, then the same reality will manifest itself in the prayers of both the daily and the Sunday services.

e. The last constituent of worship to be mentioned is the Contribution (chanda). The contribution for religious purposes is perfectly familiar throughout India. For those who as yet constitute the great majority of village Christians, the offering of an adequate weekly gift by way of chanda is usually impossible. They are mostly labourers and are paid in kind. Immediately after the harvest is the natural time for them to give the major part of their chanda, also in kind. In regard to this whole matter Indian custom should be carefully

studied. In this connection there may be mentioned the need of careful concrete studies on the economic condition of village Christians. This would be a most useful piece of investigation for some district missionary to undertake, and indeed there ought to be many local studies of this sort. Whatever has been said under the ~~present~~^{general} head of "Constituents of Worship" will apply, mutatis mutandis, to village Sunday Schools and Christian Endeavour Societies.

6. Superintendence of such isolated groups of village Christians.

Besides the local Chaudhri or Chaudhris there is the Mission worker in charge of a group of villages. He may be able to visit a particular village every day, or only once a week, or even once a month, according to the number of villages in his group. Upon his spirituality, intelligence and faithfulness depends largely the religious growth of the Christians under his charge. Over him there is often a 'preacher-in-charge' who has the task of ~~fixing~~^{guiding} and superintending a number of workers in charge of group of villages. And beyond him is the district superintendent, whether Indian or foreign. The worker in charge of a group of subordinate workers will ordinarily visit a particular village perhaps once a month or at least several times a year. The Superintending missionary will accordingly to the size of his territory, visit the same village once or twice a year, or it may be, only once in several years.

The Apostle Paul had superintending charge of an immense territory. We have seen how during the first missionary journey Paul and Barnabas ordained elders in every church. Then they returned to Antioch. After some time had elapsed Paul said to Barnabas

~~Shabab-Elah-us-return-now-and-visit-the-brethren-in-every-~~

"Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare" (Acts XV 36). This was one way in which Paul supervised the work. If we gather up all the ways in which, after the initial preaching of the Word, Paul superintended and inspired his fellow workers as well as the whole body of Christians, we shall have the following methods:-

- (a) Revisiting churches and groups of Christians already baptized.
- (b) Writing letters to the same, e.g. to the Galatians, Thessalonians, Philippians, Ephesians, etc.
- (c) Writing letters to his fellow workers in charge of special districts, e.g. letters to Timothy and Titus.
- (d) Sending fellow workers as messengers to visit certain churches, e.g. Tychicus (Eph. VI. 21-22), Timothy and Apollos (1 Cor. XVI. 10-12).
- (e) Attendance at the Council of Jerusalem to consider matters vital to the interests of all the churches.
- (f) Holding a Conference of the Ephesian Elders at Miletus (Acts. XX 17-38). We may compare with this a modern Chaudhri Conference.

Now all of Paul's methods of supervision are followed by the modern missionary superintendent of a large district, except perhaps the writing of letters to the churches. It may be that the method of the circular letter addressed to groups of village Christians, ought to be used, as it apparently is not used, especially when a missionary is unable frequently to visit remote villages. Such a letter inspired by Christian love and written with adequate knowledge of the congregations addressed might be a great means of grace. Through it also local groups of Christians could be brought into touch with the larger movements of the Christian Church in India, e.g. the Forward Evangelistic

Movement or Evangelistic Campaign. There is certainly Apostolic precedent for the writing of such letters.

As regards the annual missionary tour for the purpose of visiting as many of the Christians as possible, it is thoroughly in harmony with Indian custom. The Indian religious 'guru' itinerates a great deal in order to look up and instruct his disciples. Further more adequate supervision of the work on the part of any district missionary means close fellowship with his staff of workers. Their work will be comparatively unfruitful, if they are not brought into full knowledge of and enthusiastic sympathy with, the general plans. To accomplish this, conferences with the workers are necessary, perhaps a monthly or quarterly conference, or at least a summer school. Paul and his helpers have been compared with Napoleon and his generals. Napoleon's generals understood his aims and shared his spirit, even as Luke and Silas and Timothy understood the aims and shared the spirit of Paul. The district superintendent should in this matter, be like Napoleon and Paul.

In addition to the frequent visits of the local mission worker, the occasional visits of the circle superintendent and the still rarer visits of the district superintendent, there is now and then a visit from a Christian sadhu, such as Sundar Singh. This brings up the question of Christian asceticism. The yellow robe is an immemorial Indian institution, going back to the times of the Upanishads. There is no reason in the nature of things why a Christian now and then should not become a Sadhu, if he does this not for the sake of winning personal honour, but only as a means of preaching

more effectively the gospel of Jesus Christ. Undoubtedly there are special temptations connected with the life of a Sannyāsi. There is above all the temptation to spiritual pride. A man like Sunear Singh needs to be upheld by prayer. There is also the danger lest unworthy men don the yellow robe in order to get an easy living. On the whole, judging from experience, it is likely that Christian Sadhus will constitute a permanent part of the Evangelistic force in India. In Hinduism the great scholars, religious leaders, and founders of new movements, such as Sankarāchārya, Śāyanāchārya, Rāmānujāchārya, Paramahansa Rāma Krishna, Swāmī Vivekānand, Swāmī Dayānand Sarasvati, and Swāmī Rām Tīrath, were all religious ascetics. Only recently it was announced that Rev. N.V.Tilak of Ahmednagar, the famous Marathi scholar and poet, has become a Christian Sannyasi. It may be that Christian leadership in India will finally be found among such men as Sunder Singh and N.V.Tilak.

7. THE CELEBRATION OF THE LORD'S SUPPER -

India is acquainted with the common meal within the Birādari or brotherhood. The Lord's Supper is the common meal par excellence within the Christian brotherhood. But, more than that it is a feast commemorating the sacrificial death of the Lord Jesus Christ, a feast of fellowship and communion with Him. I quote the following from a paper on The Admission of Village Christians to the Lord's Supper, which appeared in Village Evangelism No.1:-

"It is often assumed that the communion is too mysterious and recondite an affair for village Christians to comprehend. This, it seems to me, is altogether a mistake. The idea of a communion meal is by no means unknown; in fact it is known familiar to most or all in India who afterwards become Christians. The writer of this paper was present as a spectator on two occasions when he was strongly reminded of the Lord's Supper. One at a Gurudwara at Puna, when he had in the presence of

Once at a Gurdwara at Rupa, when parshad, in the form of halwa, or sweet bread, was first solemnly offered on a shrine, and then distributed as a holy meal. This illustrates the procedure in Sikhism. Again, in Lahore, at a Chuhra jag, or high service, when in like manner parshad, in the form of halwa, was first solemnly offered on the altar before Palmik, and then at the end of the service (which lasted about 1½ hours) was made into small balls and distributed to all - men, women and children. This was the communion meal at the altar of Palmik. This illustrates the procedure among the sweepers, from whom so many of our converts in the villages come. Both services were very orderly and solemn. It was a revelation to me to see how decorous and reverential the Chuhras of Lahore could be at their own service. If all this illustrates the use of the bread in the Lord's Supper, the guru ka piyala, or "cup of the guru", illustrates the use of the wine. Thus even the humble sweepers are accustomed, once or twice a year, to participate in a solemn high service after night fall, in which the central element is the offering of sacred bread on the altar before Palmik, and the solemn eating of the bread thus offered. This is the holy of holies of the Chuhra religion. In failing to prepare village Christians for the Lord's Supper within a reasonable time, do we not defraud them of that mystical and holy experience which is intended of God to take the place of former commemorations and to be a real means of grace to their souls? "

Thus the Christian Communion meal as well as the rite of Baptism have many points of contact with Indian custom. Both are absolutely simple and natural rites.

The method of administering the Lord's Supper should be brought into harmony with Indian custom, so far as is consistent with its meaning. There would seem to be no more reason for each communicant's drinking from the same cup than there would be for his biting off with his teeth a piece from the same loaf of bread. The bread is broken. The analogous of the separated pieces of bread would be, for the cities, the individual communion cups, and, for the villages, the pouring of a little of the communion wine into the hand of each communicant. At several village Communion services, at which I was present, the procedure was very simple, and such that no out-

could possibly take offence. "Into the outstretched ^{hand} ~~XXXX~~ of each communicant was placed a bit of the Communion bread, and later into the same palm arranged as a cup was poured from a spoon a little of the communion wine". It is sometimes argued that the single cup is necessary in order to destroy the last remnants of caste feeling. This needful lesson may be taught in other ways. To drink from the same cup undoubtedly emphasizes the close and intimate character of the Christian brotherhood. On the other hand, not to mention its unhygienic character, it may place a needless stumbling block in the way of the would-be communicant.

9. MELAS OR FESTIVALS -

Hinduism and Islam have, each, an elaborate system of festivals, which are at once religious and social occasions. Christian substitutes for these are vitally necessary. The great Christian festivals, especially Christmas and Easter, need to be made much ~~off~~ of. They are natural occasions for religious instruction as well as for innocent social intercourse and diversion. We may remind ourselves of the social as well as of the religious character of Christmas and Easter in the life of Western lands. The Christmas 'mela' is becoming a regular institution in many places. There are also annual harvest festivals at which Christians make offerings of grain and rejoice before the Lord for the bounties of the year. Such occasions are like the Feast of Ingathering among the Hebrews or Thanksgiving Day as celebrated in America. There ~~should~~ also be mentioned the Conventions for the deepening of the spiritual life which have been established recently in many parts of India, e.g. the

Nialkot, Saharanpur and Bareilly Conventions in the Punjab and North India, at which the majority of the people are Indian Christians. Besides the larger festivals, melas, and conventions, there are frequently held small local gatherings of Christians for a day or two for purposes of religious instruction and of wholesome social intercourse. Such gatherings large and small are exceedingly important as helping to create an esprit de corps in the Christian community, a sense of fellowship and brotherhood.

At the Hindu festival of the Dasarah there is every year a kind of tableau or dramatic representation of the killing of Ravana, the giant, by Sri Ram Chandra. And I can remember in my childhood days the sacred scenes which used to be set forth by means of tableaux in connection with each Christmas entertainment. Dramatic representations of Scripture scenes (of course carefully chosen and carefully censored) are beginning to appear in various places. On this I quote from an article on the Religious Drama by Rev. James Watt of Etah:-

"Possibly the most effective and without doubt the most popular method employed by the mediæval Church for reaching the masses was by a rudimentary sort of a drama. Scenes from the Bible were dramatized and given on holidays and at fairs, where large crowds of people were gathered together. The value of such performances, crude as they oftentimes must have been, was twofold. First, they taught the Bible, and second, they identified the life of the common people with a definite religious activity. The method also was such as would appeal to the people. The language of the piece was the lingua franca of the day and those who took the parts were tradesmen and not professional actors. In Etah we have tried this method with no little success. The past year has had seen four dramatizations of Biblical scenes, two chosen from the Old Testament and two from the New Testament. About ten performances were given and the spectators numbered thousands. It would be interesting to see how any of the Mediæval Mystery or Miracles plays would appeal to a present day Indian audience."

9. MARRIAGE AND DEATH CEREMONIES -

I had hoped to deal last of all with the ritual of marriage and with the ceremonies connected with death, but time forbids. Besides, an adequate treatment of these two topics would require a whole paper. I may refer to two studies on marriage, one by Rev. G. W. Briggs on Marriage Customs of the Chuhars (Village Evangelization No. 2.) and the other by Rev. T. Law on Marriage Customs of the Chuhars ^{*in the Religion of the Chuhars,*} (Village Evangelization No. 1).

Marriage in India is the supreme social occasion. The simple marriage ceremony as it exists among Christians of the West seems to village Christians in India to be utterly lacking in pomp, ceremony and colour. Under these circumstances there is the problem of adapting a form of marriage suitable for Indian villages by retaining all that is innocent and wholesome in the Indian ritual, while introducing a distinctly Christian element. As an example of such an effort may be mentioned A Form for the Celebration of Marriage amongst the Christians of the Mass Movement, prepared by Rev. A. W. Moore of Wainpuri. The whole question of marriage among mass movement Christians bristles with problems. We may safely say however, that the Christian equivalent of the non-Christian marriage ritual in India is not the bald marriage service of the West. More warmth and colour are needed in a marriage/^{ritual} ~~of the West~~ which will really take the place of the old.

As regards the ceremony² connected with death, especially the Maut ka Khana or 'death feast', no adequate studies

have yet been made. The details differ a good deal in different parts of India. The problem is to rescue the death feast from all unworthy and idolatrous associations and make it an occasion for commemorating the virtues of the deceased and for comforting the bereaved by making much of the blessed hope of the resurrection and of eternal life with Christ. The 'death feast' is rooted in immemorial custom and besides it is an expression of family piety and affection. It would be very hard to abolish. May be, it ought not to be abolished, but, only transformed. Dr. Glover tells us in his Conflict of Religions in the in the Early Roman Empire that "there were feasts in honour of the dead, which the church found so dear to the people that it only got rid of them by ^{turning} ~~transforming~~ them into festivals of the martyrs" (P.16).

Only by treating with respect Indian customs and by retaining all that ~~is~~ are wholesome and good can the Christian faith become truly indigenous in India. This is the principle which should underlie all efforts to determine the Christian equivalents of non-Christian rites and institutions.